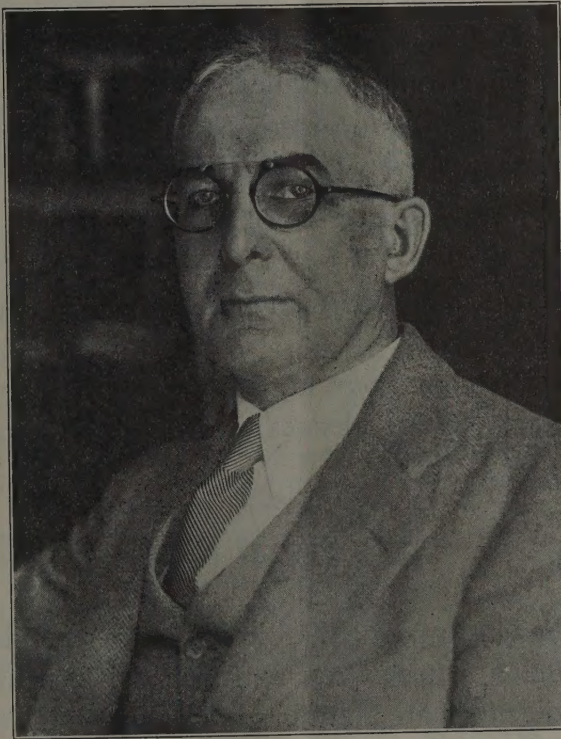


# The Living Church

VOL. LXXXVI MILWAUKEE, WISCONSIN, JANUARY 16, 1932

No. 11



*Wide World Photo.*

## ALIEN

Professor Douglas Clyde Macintosh, refused American citizenship because he holds his allegiance to God above his loyalty to the State.

[See leading editorial and articles on pages 338-339]



# ALARM!

1932

**E**ARLY REPORTS for 1932 are tragic.

Unless additional pledges come between now and February 3d when the National Council is compelled to bring appropriations within income, in addition to every possible economy, the following must be faced:

1. Missionary work abandoned or crippled.
2. Vacant posts unfilled.
3. Volunteers turned back.
4. Missionary salaries reduced.
5. Legacies used for operating expenses.

We know how hard many are working. Some have made real sacrifices.

Have you done your utmost? Send to your Bishop supplementary gifts or pledges prior to February 1st.

1931

Dioceses are making heroic efforts to complete payment on the \$1,070,296 reported due on December 1st. Present indications are alarming but there is still hope that the 1931 bills can be paid.

THE NATIONAL COUNCIL  
Church Missions House  
281 Fourth Avenue, New York



# The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, JANUARY 16, 1932

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## EDITORIALS & COMMENTS

### "If This be Treason . . ."

THE UNITED STATES GOVERNMENT does not want the Rev. Douglas Clyde Macintosh for a citizen and the Supreme Court has said that it does not have to accept him as such. This rejection will not inconvenience Professor Macintosh overmuch. He is not going to be expelled from the American Philosophical Association nor the American Theological Society. He will not be prevented from writing more books like his *The Reaction Against Metaphysics in Theology* and *The Problem of Knowledge*, or even such highly inflammable material as his *God in a World at War*. He may still continue to instruct the youth of the Yale Divinity School on their duties as Christian citizens in a free State. If this country should again be at war he may even be called upon again to deliver addresses to whip up the patriotism of his friends and neighbors. But he cannot vote for the alderman from the third ward of the city of New Haven.

Not that there is anything vicious about Dr. Macintosh. His friends will be relieved to know that the Supreme Court has declared, "His personal character and conduct were shown to be good in all respects." The trouble with him is that he takes his obligations as a Christian too seriously. He said that he could not and would not give a blanket promise to carry a gun in a war which he might believe to be unjustifiable and wrong. He held that he owed a higher allegiance to God than even to his country; and as to what that allegiance demanded he proposed to let his conscience be his guide. He did not feel safe to let Congress decide for him what the will of God in a given case might be. All this was held to be highly dangerous to the peace and dignity of the United States.

Now, it probably does not lie in the mouth of an alien to complain, if we, the people, meaning the five hundred-odd men who compose the Congress, see fit to exclude him on the ground that he is opposed to war, or is over-scrupulous of his duty to God—or even for being, if he were, red-headed. We, the people, own this land and we can keep out whom we will. The guarantees of the Constitution do not run in favor of aliens.

We are not unconcerned about the alien; but we are vitally and very selfishly concerned about the effect of this decision upon ourselves. We are not, most of us, pacifists. But it is to be hoped that all of us, at least all who call themselves Christians, are pacifiers. From the direction in which events are moving most of us would be extremely unwilling to pledge our support to

another war in advance. This mood seems to spring, not so much from a conviction that all wars are necessarily sinful, as from extreme exasperation over the failure of Congress to align this country with the agencies that have been set up to avert war. Whether we agree, however, with Miss Bland and Dr. Macintosh or not, there can be no doubt that men and women of this sort are useful to the body politic. Our society is a highly explosive compound, and it needs the admixture of an inert ingredient to render it safe.

THE NATIVE CITIZEN looks to the bearing of the decision upon his own rights and duties. He finds that he will be required to take the same oath before he will be allowed to hold any public office under the United States. He learns, however, that in taking such an oath he assumes no obligation that was not his already, for such promise is implied on the part of everyone who is born into citizenship.

To his objection that he cannot on his obligation as a Christian put the will of the government above the will of God, the astonishing reply is made, "When he speaks of putting his allegiance to the will of God above his allegiance to the government, it is evident, in the light of his entire statement, that he means to make *his own interpretation* of the will of God the decisive test."

We had always supposed that this nation was founded upon that very principle. Freedom of conscience and the right of individual interpretation are one and the same. Even the Church, whose duty is to lead its members into obedience to God, does not require that they abrogate their consciences to it. The Church does not value, and would not accept, a *pro forma* submission, which was not made *ex animo* and with a free conscience.

The citizen is told that his submission must be complete, not only to rules promulgated in the emergency of war, but to all civil laws as well. We had supposed that it was generally recognized that it is not only our right but our duty to disobey a law which we deem to be immoral and contrary to God's will—and to take the consequences. We have been taught to respect those who violated the Fugitive Slave Law from conviction. The court says that this is a Christian country (which is more than doubtful but may be accepted for the sake of the argument). How, then, can citizens of a Christian country be presumed to have made an implied



promise which is contrary to the fundamental principles of Christianity, as it is of every religion except those whose God is the State?

This precisely was the issue between early Christianity and the Roman Empire. In Rome the State, personified in the Emperor, was God. The government imprisoned and executed Christians not for worshipping Christ, but for refusing to burn incense to Caesar. The over-weening spirit of nationalism that has been growing alarmingly for some years has now definitely taken the form of Caesarism.

**I**F WE DO expressly take the oath of allegiance, or even if the like promise is implied, it becomes our moral duty to fulfill our promise, no matter how iniquitous in a given case we may think a law to be. It follows that the Supreme Court has not only held that Congress has power to override the religious principles and scruples of the individual, but that it has power to dispense him from his scruples and absolve him from his allegiance to Almighty God. It holds that we have promised in advance to put our consciences in our pockets when Congress speaks.

To such a doctrine we can never assent. We claim for ourselves and accord to others complete freedom of conscience as our civil right. We have not given and cannot give to the State any promise to the contrary, whether express or implied.

The means for making our dissent effective are limited. We may declare our refusal to regard ourselves as bound by any implied promise. We may affirm that we will not make an express promise and that we will refuse to take the oath of allegiance without an express reservation of the right of conscience. We may, finally, petition Congress to amend the naturalization law so as to permit the applicant for citizenship to make such reservation. General Convention at its Denver session petitioned Congress for such an amendment. The "Declaration of an American Citizen," printed on page 338, includes all three of these methods of protest. It is put forth as part of a concerted effort on the part of the religious press to give utterance to the Christian conscience of the country.

The issue is serious and no Christian citizen should shirk his duty to think this question through and then to act.

**R**EUNION between the Anglican and Eastern Orthodox communions is brought a step nearer by the first report of the joint commission of theologians of the two groups of Churches, summarized in some detail by Dr. W. A. Wigram on another page.

Reunion With  
the Orthodox

While all of the questions referred to this commission (on which the American Church is represented by the Bishop of Northern Indiana) have not been acted upon, some of the most important ones have been satisfactorily answered, and the report holds great promise for an ultimate agreement on all essential points.

The Nicene Creed was, of course, accepted as the declaration of the common faith of the two communions. Other creeds or local formulae might be used by the several Churches to supplement it, but in questions of essentials the Nicene Creed is to be accepted as the ultimate authority. As to the *filioque* clause, one of the rocks that split the Eastern and Western Churches asunder, the commission has carried over the agreement already twice reached by representatives of the two communions, whereby it is agreed that the words "and the Son" do not imply the existence of two sources of being in the triune Godhead.

No difficulty was found in coming to agreement on the question of revelation through the Holy Scriptures. Both groups agreed in defining this term as meaning what we know as the canonical books of the Old and New Testaments, the books of the Apocrypha being received as "matter to be read for instruction and edification, but not for the settlement of ecclesiastical dogmas."

As was to be expected, more debate was occasioned on the question of the relations of the Bible and tradition. The Orthodox recognize the latter as of equal authority with the former, while Anglican teaching, as shown in Prayer Book and Articles of Religion, contends that "Holy Scripture containeth all things necessary for salvation." The commission was able to reconcile these positions by a statement satisfactory to its own members representing both sides, but whether that agreement will prove acceptable to the synods that must pass upon it remains to be seen.

Again with reference to the number of the sacraments, it was necessary to reconcile the seven of the Orthodox with the two recognized by the Prayer Book as "necessary to salvation." Of course the other five sacraments are widely recognized and used in the Anglican communion, all of them being found at least *in posse* in the Prayer Books and other official formularies of the several Churches in her fold. No difficulty was found, therefore, in agreeing upon a mutually satisfactory definition on this subject.

The commission has made very great progress in reaching agreements on the many and complex subjects laid before it. It has not yet completed its work, however, and we hope that it may be found possible to do so in time to present a full report to the pan-Orthodox pro-synod next May, where, as reported in the interview with the Ecumenical Patriarch published in last week's LIVING CHURCH, the question of Anglo-Orthodox relations will have a definite place on the agenda. It is likely that this pro-synod will take tentative action on the matter of reunion with the Anglican Churches, reserving final judgment to the eighth Ecumenical Council (according to Orthodox reckoning), to be convened probably in 1934. Meanwhile the report of the joint commission will doubtless be presented for approval to the various convocations and synods of the Anglican Churches, including our own General Convention of 1934.

The work of healing a schism of twelve centuries is necessarily slow, and many obstacles remain to be overcome. Yet a great deal of progress has been made since the exchange of letters in 1869 between the Archbishop of Canterbury and the Patriarch of Constantinople, from which the modern movement toward reunion may be said to date. It may well be that by 1937, when the next World Conference on Faith and Order is scheduled to meet, the delegates at Lausanne may find that reunion between the great Eastern Orthodox communion and the Anglican Catholic Churches of the West must be reckoned with not as a future possibility but as a *fait accompli*.

**G**ERMANY has cut the Gordian knot of the vexed question of reparations by declaring that she cannot and will not continue to make the payments contemplated by the Versailles treaty, or any part of them. The wind is thus taken out of the sails of the conference to be held at Lausanne next week, and the delegates to that round table will have to consider, not whether Germany will pay nor how she will pay, but what will be done in view of her definite deci-

Reparations  
and War Debts



sion not to pay. And America is wondering what will happen to the war debts, which, according to the administration, are not dependent upon reparations.

We do not profess to be an authority on international finance. Those of our readers who are interested in the details of the interesting problems in world banking involved in Chancellor Bruening's declaration will turn to the pages of *Barron's* and the *Wall Street Journal* rather than to *THE LIVING CHURCH*. As American citizens, Churchmen, and advocates of world peace our concern in such matters is not with the details of procedure, but rather with their effect upon the realization of the Christian vision of "peace on earth among men of good will."

From this viewpoint we do not see how insistence upon the payment of public war debts can benefit the world. The breakdown of the reparations plan is but an illustration of the homely truth that "you can't squeeze blood from a turnip." Isn't the same thing true of the war debts? Alexander Shaw, a director of the Bank of England, making a perhaps somewhat overdrawn contrast between repudiation and chaos, nevertheless points out the pertinent fact that if America insists upon payment of the war debts she must accept such payment almost entirely in commodities, which would dislocate our own machinery of production. We should then be faced with the twofold problem of a reduction of our standard of living and continued widespread unemployment.

The best thing that can be said for the payment of war debts is that the more the nations of Europe owe us, the less they have to spend on armaments. But that is putting the cart before the horse, and certainly we are not encouraging small military establishments or fostering good will abroad by insisting upon payments regardless of the effect upon the world's economic stability or public opinion within the debtor nations.

So it looks to a layman as if we had better make the best of the obvious inability of the world to pay its international obligations, wipe the slate clean (so far as public war debts are concerned), and turn our attention to other matters—not the least of them being a real limitation of world armaments through next month's conference at Geneva.

BISHOP PERRY, in his sermon last Sunday morning at the Cathedral of St. John the Divine, spoke as a statesman and a true Christian bishop. His reply to the Pope's Christmas encyclical is reasoned, courteous, and adequate. We take great pleasure in

Bishop Perry's  
Reply

printing it in full in this issue of  
*THE LIVING CHURCH*, and we commend it to the careful and prayerful

attention, not only of our own people, but of our brethren in the Roman Catholic, Eastern Orthodox, and Protestant Churches. For in his sermon, the Presiding Bishop has had all of these Christian communions in mind, and while he has said nothing new, he has replied so succinctly and completely to the message of the Holy Father that no one interested in the reunion of Christendom should fail to meditate upon his message.

Another strong Anglican reply to the Pope is that of the Primate of the Canadian Church, the Most Rev. Dr. Clare L. Worrell, Archbishop of Nova Scotia, quoted in full in our Canadian letter this week. Describing the encyclical as "a combination of fact and fiction, of historic statement and delusive deduction, of virtuous appeal and seductive rhetoric," Dr. Worrell says the letter "must be commended for its pious platitudes," but rejects entirely "the invitation to discard

## PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL

February 2-4, 1932

AT THE meeting of the National Council, February 2d to 4th, the new members elected at last General Convention will assume office.

At this meeting the Council faces the difficult task of adjusting the appropriations authorized by General Convention to the expected income as reported by the various dioceses and missionary districts.

May I ask the prayers of the Church that this adjustment may be made without injury to the work.

(Most Rev.) JAMES DEWOLF PERRY,  
Presiding Bishop and President  
of the National Council.

the faith as it was once delivered to the saints" in favor of modern Roman accretions.

Churchmen have no need to be ashamed of Anglican leadership in this country or Canada while the respective Primates in the two countries can be relied upon to defend so vigorously the position of the Church in answer to a misleading appeal such as that of *Lux Veritatis*.

PROSPERITY seems to have smiled upon *St. Andrew's Cross*. We had been wondering what had become of the January issue, until we found that owing to its attractive two-color cover it had inadvertently been filed in the section of our exchange table devoted to *Time*.

"St. Andrew's  
Cross"

The new "dress" of *St. Andrew's Cross* is but one indication that the Brotherhood of St. Andrew is wide awake—not only typographically but mentally, morally, and spiritually. It is one of the most potent evangelistic forces in the Church today, and it is well aware of the great opportunities that are open to it. Nationally and locally, in chapter after chapter, at home and abroad, the Brotherhood is accepting the challenge of a world that is demanding just what the men of the Brotherhood have to offer—a sharing of spiritual experience—the impulse that caused St. Andrew to pour out the richness of his new vision to his brother, so that he, too, became a disciple of our Lord.

It is difficult to understand why some rectors fail to avail their parishes of the vitality and enthusiasm of the Brotherhood of St. Andrew. And it is even more difficult to see why, with the Brotherhood and the Church Clubs daily increasing in vigor and value, General Convention felt it necessary to authorize a commission to organize another men's organization, which cannot fail to parallel the work of these two with a resulting loss of efficiency and spiritual power to all concerned.

Congratulations, *St. Andrew's Cross*! May your life be a long and happy one, and your influence on the men and boys of the Church ever increasing!

## ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

### CHURCH RELIEF FUND FOR CHINA

Missionary District of Nevada .....	\$ 39.86
Mrs. George Beck, Detroit, Mich. ....	5.00
Y. Montana .....	4.00
St. Peter's Church, Akron, Ohio .....	5.00
Charlotte B. Morgan, Paterson, N. J. ....	25.00

\$ 78.86

REV. R. E. WOOD, RECTOR ST. MICHAEL'S CHURCH,  
WUCHANG, CHINA

A Friend .....

\$ 25.00



## "DECLARATION OF AN AMERICAN CITIZEN"

WIDESPREAD DISSATISFACTION with the decision of the United States Supreme Court in the famous Macintosh case, in which a Yale professor was barred from citizenship because he would not promise under oath to bear arms in any future war regardless of whether or not he felt it justified, has resulted in a proposed amendment to the naturalization law which will be proposed to Congress by Senator Bronson Cutting of New Mexico. At the same time a "Declaration of an American Citizen," which includes a petition to Congress to "unbind the consciences of American citizens" is being circulated coöperatively by a large and representative section of the religious press of the nation.

Senator Cutting's amendment, which will be presented to Congress in the near future, is as follows:

"No citizen otherwise qualified under this act shall be denied citizenship by reason of his refusal on conscientious grounds to promise to bear arms or otherwise participate in war; but every alien admitted to citizenship shall be subject to the same obligation in all respects as a native-born citizen."

The declaration circulated by the religious press does not endorse the Cutting bill, but petitions Congress "to amend the naturalization law so as to unbind the consciences of American citizens and to insure that no alien who is otherwise qualified, and who is willing to be subject to the same obligations in all respects as a native-born citizen shall be refused citizenship." The following periodicals are among those sponsoring the declaration:

THE LIVING CHURCH, Churchman, Christian Century, Congregationalist, Christian Leader, Methodist-Protestant Recorder, Christian Courier, Zion's Herald, Epworth Herald, Arkansas Methodist, Northwestern Christian Advocate, Unity, Christian Herald, Friends Intelligencer, Presbyterian Advance, Baptist, Central Christian Advocate, World Tomorrow.

The "Declaration of an American Citizen" is as follows:

\* \* \*

WHEREAS, the Supreme Court of the United States has refused citizenship to Professor Douglas Clyde Macintosh on the ground that he was unwilling to promise to subject his conscience to an act of Congress in the event of a war which he might at the time believe to be unjust and contrary to the will of God; and

WHEREAS, the ground upon which the court's decision rested was the alleged fact that every native-born citizen of the United States has impliedly made the identical promise which Mr. Macintosh refused to make, and that to admit Mr. Macintosh with such a reservation of conscience would give him a privileged status as a citizen in comparison with the status of native-born citizens; and

WHEREAS, the supreme court's decision, together with the argument on which it rests, affects not only an applicant for naturalization but every native-born citizen, whether he be willing or unwilling to bear arms in event of war, and lends itself to a justification of any form of tyranny over the free conscience of American citizens; and

WHEREAS, the supreme court, referring to Professor Macintosh, says:

"When he speaks of putting his allegiance to the will of God above his allegiance to the government, it is evident . . . that he means to make his own interpretation of the will of God the decisive test. . . . We are a Christian people. . . . But we are also a nation with the duty to survive . . . a nation whose government must go forward upon the assumption . . . that unqualified allegiance to the nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God;" and

WHEREAS, it is a fundamental principle of democracy that conscience shall not be sacrificed to the state, but that the state accepts the responsibility of so fashioning its policies that it will enlist the support of the free consciences of its citizens; and

WHEREAS, no principle contributes so much to the moral dignity of democracy and to the purifying and stabilizing of the state as the guarantee of a free conscience to all its citizens and an unhindered right to worship and serve God according to the dictates of a free conscience; and

WHEREAS, in his dissenting opinion in this same case Chief Justice Charles Evans Hughes, with the concurrence of Justices

Brandeis, Holmes, and Stone, denied that the oath of allegiance can rightly be made to bear the interpretation advanced by the majority of the court, and affirmed the contrary view as follows:

"In the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation. . . . One cannot speak of religious liberty, with proper appreciation of its essential and historic significance, without assuming the existence of a belief in supreme allegiance to the will of God"; and

WHEREAS, insofar as citizens assent to the doctrine advanced by the court's decision they consent to the nullification of the most basic principle of ethical religion, and surrender their own and the Church's freedom to preach and practice that truth which is the vital breath of any spiritual faith, namely, that God alone is Lord of the conscience, and that we must obey God rather than men; and

WHEREAS, if those who are American citizens allow the imputation of such an obligation to pass without protest, they thereby acquiesce in a ruling which is not only, in the language of Chief Justice Hughes, "repugnant to the fundamental principle of representative government," but which radically modifies the spirit of our democracy and smothers spiritual religion by setting up the state as the supreme object of devotion beyond which religion dare not go; and

WHEREAS, it is required of citizens when entering upon public office, whether federal or state, and when applying for passports, and on other occasions, to take the same oath of allegiance which, under this decision, now implies the giving of an absolute pledge to hold their personal consciences in subservience to the will of Congress as the final interpretation of the will of God; now

THEREFORE, I, a citizen of the United States, solemnly refuse to acknowledge the obligation which the supreme court declares to be binding upon all citizens, whether native-born or naturalized. I have not promised, expressly or tacitly, to accept an act of Congress as the final interpretation of the will of God, and I will not do so. In my allegiance to my country I withhold nothing, not even my life. But I cannot give my conscience. That belongs to God. I repudiate the obligation which the supreme court's decision would impose upon me, and declare that the imposition of such an obligation is the essence of tyranny. I refuse to be bound by it.

I further solemnly declare that until this intolerable restriction upon conscience and religion has been removed I will not take the oath of allegiance upon any occasion without adding thereto a reservation of the right of conscience and of my supreme allegiance to the will of God.

I therefore earnestly and respectfully petition Congress to amend the naturalization law so as to unbind the consciences of American citizens and to insure that no alien who is otherwise qualified, and who is willing to be subject to the same obligations in all respects as a native-born citizen shall be refused citizenship.

(Signed) . . . . .

\* \* \*

SIGNATURES to this declaration may be sent to THE LIVING CHURCH, 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.; or to any participating journal, for compilation and dispatch to Washington. Interested persons desiring additional copies of the declaration may secure them upon request.

## THE STATE OF THE CHURCH

AFTER SURVEYING the whole course of Christianity, I am left with the definite impression that it has never been in a better state and that its prospects have never been brighter than they are now. Whether we regard the extent of the diffusion of interest in Christianity, or the number of its professed adherents, who are ready to bear witness to their sincerity by the sacrifices they are willing to make on its behalf, I do not myself think that any former age of the Church has surpassed the present. Certainly never were the opportunities greater than they are now, or more abundant harvests ripe for the sickle. No previous generation of Churchmen has had better reason to thank God and take courage.—Rev. C. P. S. CLARKE in the Epilogue to his *Short History of the Christian Church*.



# Shall the State Interpret the Will of God?

An Analysis of the Supreme Court Decision in the Macintosh and Bland Cases

By Charles Lemuel Dibble, D.C.L.

Chancellor, Diocese of Western Michigan and Province of the Midwest

ON May 25, 1931, the Supreme Court of the United States handed down decisions denying applications for citizenship on the part of Marie A. Bland and Douglas Clyde Macintosh. Holding that the issues in both cases were to all intents identical, the court filed its opinion in the Macintosh case to cover both. Involving as it does fundamental problems in the relation of the citizen to the state, the decision has aroused more discussion than any in recent years and the controversy appears to be only started. An analysis of the case will, therefore, be of interest.

Fortunately we need not be befuddled with details, for the facts are simple and not in dispute. Indeed, all necessary data are to be found in the opinions themselves, the opinion of the Circuit Court of Appeals and the majority and minority opinions of the Supreme Court (42 Fed. Rep. 2d Series, 842-49; 51 Sup. Ct. Rep. 569-79). The pronouncement is so astounding to those of us who have been accustomed to the political philosophy of the Declaration of Independence and who have been content with an easy acceptance of the platitudes of Fourth of July orators about the land of the free, that any commentary would probably be deemed exaggerated and unfair. So it is on all accounts best that the court should be allowed to speak for itself.

Marie A. Bland "was a native of Canada, the daughter of an Episcopalian minister, and came to the United States in 1914. She is a nurse, who spent nine months in the service of our government in France, nursing United States soldiers." In 1930 she filed a petition for naturalization, and in due course a hearing was given her.

"When the oath was being administered in the customary phrase, 'I hereby declare on oath that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince . . . ; that I will support and defend the constitution and laws of the United States of America against all enemies foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely, without any mental reservation or purpose of evasion; so help me God,' she demurred to the form, saying her religious convictions forbade her personally bearing arms. She was willing to take the oath in the form which she suggested, as follows (omitting the clauses in which no change was desired): 'that I will support the constitution of the United States and will as far as my conscience as a Christian will allow defend it against all enemies foreign and domestic.'"

The District Court in which the petition was filed adjudged that this reservation disqualified her and denied her application. Upon her appeal to the Circuit Court of Appeals that court reversed the decision of the District Court and ordered that she be admitted to citizenship. From this decision the government appealed to the Supreme Court, which reversed the Court of Appeals and denied the application.

DOUGLAS CLYDE MACINTOSH "was born in Canada, entered the United States in 1904, and was ordained a Baptist minister in 1907. He went to Canada for two years and in 1909 returned to the United States and became a professor at Yale University, where he is still teaching. . . . After the outbreak of the Great War he voluntarily sought employment as a chaplain with the Canadian army and as such saw service at the front in the neighborhood of Vimy Ridge and at the Battle of the Somme. Returning to this country he made public addresses in 1917 in support of the allies. In 1918 he went again to France, where he had charge of an American Y. M. C. A. hut at the front in the San Mihiel region until the armistice, when he resumed his duties at Yale University. His character and conduct were shown to be good in all respects. . . ."

"On February 18, 1925, he filed with the District Court a petition for naturalization. He was given a preliminary hearing before a naturalization examiner. . . . His right to naturalization turns altogether upon the effect to be given to certain answers to interrogatories propounded to him. Upon the pre-

liminary form for petition for naturalization the following questions, among others, appear: '20—Have you read the following oath of allegiance (which is then quoted)? Are you willing to take this oath in becoming a citizen? 22—If necessary are you willing to take up arms in defense of this country?' In response to the question designated 20 he answered, 'yes.' In response to question 22 he answered, 'yes; but I should want to be free to judge of the necessity.'

"Upon the hearing before the District Court he explained his position more in detail. He said that he was not a pacifist; that, if allowed to interpret the oath for himself, he would interpret it as not inconsistent with his position and would take it. He then proceeded to say that he would answer question 22 in the affirmative only on the understanding that he would have to believe that the war was morally justified before he would take up arms in it or give it his moral support. He was ready to give the United States all the allegiance that he ever had given, or could give, to any country; but he could not put allegiance to the government of any country before allegiance to the will of God. . . . The position thus taken was the only one that he could take consistently with his moral principles and what he understood to be the moral principles of Christianity. He was willing to support his country, even to the extent of bearing arms, if asked to do so by the government, in any war which he could regard as morally justified."

THE case of Dr. Macintosh followed the same course as that of Miss Bland. His petition was denied by the District Court, granted by the Circuit Court of Appeals, and finally denied by the Supreme Court.

"The only difference between the position she took and that taken by the respondent in the Macintosh case," said the court, "is that, in addition to refusing positively to bear arms in defense of the United States under any circumstances, she required an actual amendment of the oath as already stated, instead of reserving the position by parol. This is a circumstance which has no distinguishing effect."

The Supreme Court has not united in this decision. Justice Sutherland wrote the prevailing opinion, in which Justices Van Devanter, McReynolds, Butler, and Roberts concurred. The dissenting opinion was written by Chief Justice Hughes and concurred in by Justices Holmes, Brandeis, and Stone.

It is important to note the precise question which was before the court. It was not whether Congress has the power to fix the conditions upon which naturalization is granted, nor whether it may in its discretion punish refusal to serve in the army in time of war. The question was whether Congress has in fact exacted an unconditional promise to bear arms as a condition of its grant of naturalization.\*

The court held that the oath of allegiance prescribed by the statute necessarily involved a promise to bear arms, hence that the questions were proper, and that a failure to answer

\* The enactment is in pursuance of power conferred under Art. I, Sec. 8 of the constitution: "The Congress shall have power . . . to establish a uniform rule of naturalization." An oath of allegiance is a necessary element in naturalization, and authority to prescribe the oath is concomitant. The form of the oath is not prescribed in the constitution; but it is material, as indicating what its general nature was intended to be to note the provisions of Art. VI: ". . . All executive and judicial officers, both of the United States and of the several states, shall be bound by oath or affirmation to support this constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States." The oath of the President is prescribed in Art. II, Sec. 8: "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will to the best of my ability preserve, protect, and defend the constitution of the United States." The present naturalization oath was prescribed in 1906. Before that, the law (enacted in 1802) merely provided that the applicant shall "declare on oath" ". . . that he will support the constitution of the United States, and that he absolutely and entirely renounces and abjures all allegiance and fidelity to every foreign prince. . . ."

The naturalization law, after prescribing the oath to be taken provides that the court shall examine the applicant so as to be satisfied, among other things, that he is "attached to the principles of the constitution of the United States and well disposed to the good order and happiness of the same." The printed questions put to Dr. Macintosh were not prescribed by the statute but by regulation of the bureau of naturalization, to assist the court in its examination. If they went beyond the requirements of the statute, they were to that extent *ultra vires*.



them in the affirmative and without qualification or reservation rendered the applicant ineligible for citizenship.

The decision involves much graver consequences than appear at first sight. To meet the contentions of the applicant the court was obliged to announce, and did announce, a philosophy of the civil rights of the individual, involving not only naturalized aliens but native citizens, and defining not only the war power of Congress but the moral sanction of all enactments.

"That it is the duty of citizens," the argument proceeds, "by force of arms to defend our government against all enemies whenever necessity arises is a fundamental principle of the constitution. . . . Whatever tends to lessen the willingness of citizens to discharge their duty to bear arms in the country's defense detracts from the strength and safety of government. . . . In express terms Congress is empowered to 'raise armies,' which necessarily connotes the like power to say who shall serve in them and in what way. . . . Whether any citizen shall be exempt from serving in the armed forces of the nation in time of war is dependent upon the will of Congress and not upon the scruples of the individual, except as Congress provides. That body thus far has seen fit by express enactment to relieve from the obligation of armed service those persons who belong to the class known as conscientious objectors; and this policy is of so long standing that it is thought by some to be beyond the possibility of alteration. Indeed it seems to be assumed in this case that it is one that Congress itself is powerless to take away.

"Thus it is said in the carefully prepared brief of respondent, 'To demand from an alien who desires to be naturalized an unqualified promise to bear arms in every war that may be declared, despite the fact that he may have conscientious religious scruples against doing so in some hypothetical future war, would mean that such an alien would come into our citizenry on an unequal footing with the native born, and that he would be forced at the price of citizenship to forego a privilege enjoyed by others that is the manifest result of the fixed principle of our constitution, zealously guarded by our laws, that a citizen cannot be forced and need not bear arms in a war, if he has conscientious religious scruples against doing so.'

"Of course there is no such principle of the constitution, fixed or otherwise. The conscientious objector is relieved from the obligation to bear arms in obedience to no constitutional provision, express or implied; but because, and only because, it has accorded with the policy of Congress thus to relieve him. . . . The applicant here rejects that view. He is unwilling to rely, as every native born citizen is obliged to do, upon the probable continuance by Congress of the long-established and approved practice of exempting the honest conscientious objector."

THE COURT next approaches the argument of respondent that to extort from the applicant for citizenship a blanket promise to engage in a war against which he might have religious scruples is in effect to impose upon him a religious test and to discriminate against him on the ground of his religion. The court meets this contention with the pronouncement that the state—that is to say Congress—is the appointed interpreter of the will of God to the citizen. Thus:

"When he speaks of putting his allegiance to the will of God above his allegiance to the government, it is evident in the light of his entire statement that he means to make *his own interpretation* (italics are in the opinion) of the will of God the decisive test which shall conclude the government and stay its hand. We are a Christian people, according to one another the equal right of religious freedom, and acknowledging with reverence the duty of obedience to the will of God. But, also, we are a nation with the duty to survive; a nation whose constitution contemplates war as well as peace; whose government must go forward on the assumption, and safely can proceed upon no other, that unqualified allegiance to the nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God.

"If the attitude of this claimant, as shown by his statements and the inferences properly to be deduced from them, be held immaterial to the question of his fitness for admission to citizenship, where shall the line be drawn? Upon what ground of distinction may we hereafter reject another applicant who shall express his willingness to respect any particular principle of the constitution or obey any future statute only upon the condition that he shall entertain the opinion that it is morally justified?"

The minority opinion is a defense of the principle of freedom of conscience. It points out that the reasoning of the majority applies not only to the oath of allegiance but also to the oath of office of every public officer of the United States except the President.

"The general oath of office which has been prescribed by the Congress for over sixty years contains the provision 'that I will support and defend the constitution of the United States against all enemies, foreign and domestic; that I will bear

## ON ADMISSION TO CITIZENSHIP

A Resolution Adopted by the General Convention of the Episcopal Church, 1931

WHEREAS, Under the present laws of the United States, an applicant for citizenship will be refused if he states that he would be unwilling to bear arms in a war to which he might conscientiously object, and

WHEREAS, The present laws of the United States relieve citizens who are conscientious objectors from the duty of bearing arms;

RESOLVED: That this Convention expresses its earnest hope that the naturalization laws and the oath of allegiance of the United States may be so modified that such conscientious objectors may be admitted to citizenship, provided they are willing to serve their country in the event of war by non-combatant service, and

FURTHER RESOLVED: That we earnestly petition Congress to modify existing laws, particularly the Naturalization Act of 1906, so as to avoid placing multitudes of loyal citizens in the unhappy position of being forced to choose between their Country and their God.

true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion." It goes without saying that it was not the intention of the Congress in framing the oath to impose any religious test. . . . While it has always been recognized that the supreme power of government may be exerted and disobedience to its commands may be punished, we know that with many of our worthy citizens it would be a most heart-searching question if they were asked whether they would promise to obey a law believed to be in conflict with religious duty. Many of their most honored exemplars in the past have been willing to suffer imprisonment or even death rather than to make such a promise. . . . To conclude that the general oath is to be regarded as disregarding the religious scruples of these citizens and as disqualifying them from office because they could not take the oath with such an interpretation would, I believe, be generally regarded as contrary not only to the specific intent of the Congress but as repugnant to the fundamental principle of representative government. But the naturalization oath is in substantially the same terms as the oath of office to which I have referred. I find no ground for saying that these words are to be interpreted differently in the two cases."

The *Yale Review* (June, 1931) concludes a discussion of this decision with the words, "As many Quakers and other persons of similar views are unwilling to take human life and are scrupulous as to the effect of their solemn engagements, the effect of this decision is to bar such applicants from American citizenship."

This generalization is far too narrow. Rather—As all Christians and many other persons of similar views hold that their supreme allegiance is to the will of God, and that the Congress is not the final interpreter of God's will, and as they, or many of them, have religious scruples against violating their solemn oaths—the effect of this decision is to bar such persons from admission to citizenship or to public office under the United States.

## VOX CHRISTI

I HEAR the calling of a distant Voice

That calls insistently, and will not let me rest

When I, disheartened, would let slip my load,

And sink in failure on the earth's broad breast.

I hear the pleading of a distant Voice,

That I should leave the plain and dare the mountain track;

And oh, however steep the way may be,

While that Voice calls, no fear can turn me back.

I hear the music of a distant Voice—

It tells of happiness that I some day shall know;

And though the day be long, and sad my heart,

The Voice yet calls me on, and on I go!

H. REYNOLDS GOODWIN.



# "That They May Be One"

A Reply to the Papal Encyclical, "Lux Veritatis"

By the Most Rev. James DeWolf Perry, D.D.

Bishop of Rhode Island; Presiding Bishop of the Church

IN RECENT TIMES the thoughts and prayers of Christians have been directed toward the fulfillment of our Lord's purpose that His Church may be one. Despite long delay and repeated disappointment the hopes of the faithful cling to the promise contained in St. Paul's Epistle to the Ephesians that in the dispensation, of the fulness of times, God would gather into one all things in Christ. By this single aim all the movements toward the union of Christendom must be estimated. There have been many such. They comprise an important chapter in modern Christian history. They have their significance and permanent value, however, in the contribution which they make to the cause of pure religion. This is the ultimate. Christian unity considered as an ecclesiastical arrangement for effective administration loses divine sanction. It is as witness to the eternal truth made manifest in Christ, and to the divine love revealed in Christ that we declare in the Nicene Creed our belief in one Catholic and Apostolic Church. Catholic Christianity is essential to a united Church because in its real meaning the word Catholic describes the whole of Christian faith which is everywhere and through all time believed.

When nearly five years ago the Christian Churches of the world were invited to meet in Lausanne for conference on the questions of faith and practice, of ministry and sacraments, it was to gain, through the mutual and sympathetic understanding of each other's positions, a comprehensive outlook. The representatives of all communions gathered there manifested a desire to look beyond the sectional or sectarian lines dividing them, that they might take into their purview the Christian experience of all the world and of all time. Such inquiry offered, and still offers, the hope of union. One consequence of the event was the joint conference eight months ago, and again three months ago, of Eastern Orthodox bishops with bishops of the English and American Church. They represented two branches of Catholic Christendom, both possessing apostolic orders of the ministry, both preserving the historic creeds, both receiving as the means of grace the Catholic sacraments. Here again is a reasonable approach toward unity through intercommunion.

The only large communion which refused the invitation for the Lausanne Conference, making that assembly insofar incomplete, was the Roman Catholic Church. Her absence was entirely consistent, because by her claim since the fifth century to papal supremacy, she had separated from the Eastern Church, and by the exercise of it she had alienated from herself the ancient Church of England. This attitude under her present policy she was unwilling to discuss or to reconsider.

Now there has come from the head of that great communion in his encyclical *Lux Veritatis*, celebrating the fifteenth centennial of the Council of Ephesus, an appeal addressed to Eastern Christians and to other Churches separated from the Roman see, expressing confidence that "they will feel a longing for one fold under one shepherd, and for a return to that faith which is jealously conserved in the Roman Church." It is a sincere and gracious appeal addressed as it is to the "separated brethren" and should have respect and reply from those whom it most concerns. The whole Christian world does indeed look with longing for the return to one fold, but it believes that this can be realized only through the acknowledgment of Jesus Christ as the sole Head of the Church, the Shepherd and Bishop of the souls of men. Thus would be fulfilled the hope that "in the dispensation of the fulness of times, God will gather together all things"—not under any earthly ruler—but "in Christ; all things which are in Heaven and which are on earth; in Him."

Speaking as one bishop for many others, I would quote from St. Jerome writing in the fourth century:

"The custom of the Roman Church has no more authority than that of any other. The episcopate at Rome has no more authority essentially than any other episcopate. Wherever there are bishops, at Rome or at Constantinople, or at Alexandria, they have the same merit, the same priesthood. They are all successors of the Apostles."

And still more clearly St. Augustine, Bishop of Hippo, pointing St. Paul's words, writes:

"Since the whole (Church) is made up of the Head and the Body—the Head is the Saviour Himself who . . . sits at the right hand of God, but His body is the Church, not this Church or that, but the Church scattered throughout the world."

Here is a Catholic conception of the Church to which the Christian world waits to return that it may find its unity and peace in Christ.

A SEAT OF GOVERNMENT which has been reared for the exercise of ecclesiastical power by one part of the Church, involving breach of union with the other parts, and fortifying its authority with the doctrine of infallibility, can never be accepted as the center of reunion. By substituting the part for the whole, in doctrine and in polity, it has become less than Catholic. For Anglicans and Easterns to submit to it would be to fall short of apostolic faith and fellowship.

The appeal of His Holiness is made not only to the Churches who cherish the ancient Order, but with equal affection and sincerity to other Christian bodies as well. Speaking, as I may, for that great Protestant world, in the thought and life of which our Church is privileged to share, I know that the desire for reunion is no less ardently felt by Protestants than it is by Catholics. Nevertheless, with them also, the cause of pure religion has first consideration. There are two great principles which they find imbedded in the life and teaching of the early Church, principles for which they have struggled at the cost of persecution and separation. One is the right of private judgment, the other the test of scriptural authority. Each of these is consciously subject to enlightenment and guidance by the corporate mind and authority of the whole Church. Neither of them can be set aside by official decrees without sacrificing the individual soul to the integrity of the organization. A united Church will give a rightful place to individual freedom within the bonds of the divine society, fulfilling its mission which is primarily the redemption of the individual through the whole body of believers.

So also must there be preserved for the Protestant mind the standard of Christian teaching contained in the Scriptures. They are no more the source of authority than is the Papacy. They are, however, the record and the test of truth. This for which the Protestant contends is a Catholic doctrine, taught by St. Athanasius who, insisting on the sufficiency of Holy Scriptures, writes:

"In them alone is the instruction of religion revealed, to which let no man add, from which let none detract. They are sufficient of themselves for the enunciation of truth."

Wherever appear in any Christian communion articles of belief, expressions of loyalty and allegiance, standards of truth and of life, these are elements waiting to be gathered into the reunited body of Christ. They must be viewed without disparagement, without prejudice, whether they be found in Rome or Canterbury, Alexandria or Geneva. They may not be excluded without loss to the whole of Catholic experience; they may not be brought under subjection to any power save to the authority of Christ as this is vested in His whole Church. It is not for any part of that Church to bear toward any other the attitude of condescension or of judgment.

In the sight of God we are together guilty in our responsi-

\* A sermon delivered by the Presiding Bishop on Sunday morning, January 10, 1932, in the Cathedral of St. John the Divine, New York City.



bility for the wounds from which the Body of Christ is suffering. It is a lamentable truth that Christ's ambassadors have been never immune to weakness and temptation. Our service in His Name has suffered equally from the sins, here of worldliness, there of arrogance, or again of selfishness in the face of human need. Only He whose power we proclaim is infallible—the Church only as embodied in Him is holy. Before we come to one another with offers of restoration and reunion, we must kneel before Him with hands outstretched seeking His forgiveness, asking to be found worthy for communion with Him, and with others through Him. Thus with hearts absolved and sight restored there may come the vision which the bishops who met at Lambeth eleven years ago beheld:

"The vision of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled."

For the consummation of this hope the prayers of all the faithful are asked, that the whole body of disciples thus may echo the petition of their divine High Priest, "As Thou Father art in Me and I in Thee, that they may be one in Us, that the world may know that Thou hast sent Me."

### ST. STEPHEN'S COLLEGE

#### A Letter From the Warden

To the Editor of The Living Church:

A FEW DAYS AGO I sent a letter to a number of the clergy whom I know, presenting a question which to me is interesting. Some of the recipients suggested that this letter and the question which it brings up should have considerable publicity. Perhaps you might feel that to publish it would interest your readers. The letter follows:

"St. Stephen's College offers unique opportunities to the proper kind of young man, for undergraduate training in the liberal arts and sciences. It has all the intimacies of the country college plus the teaching expertness of a great metropolitan university. Those who teach here are members of the faculty of the university detailed year by year to instruct in this college. This and the fact that we grant the Columbia University degree make St. Stephen's entirely different from the ordinary small college.

"Furthermore, this is one college which believes that no one is truly educated unless he has submitted himself both to the scientific and the religious disciplines. The commission appointed by General Convention to investigate certain colleges reported that at St. Stephen's there was an extraordinary vitality in religious life and thought among the faculty and students, a vitality all the greater because the religious issue is never forced upon anyone.

"I find a great deal of *reputed* concern on the part of the clergy and the laity because their children come back from college with little or no religion. I have yet to notice that this makes much difference in their choice of a college for their sons. Perhaps they think that Church colleges are not really as good colleges as secularized colleges are. St. Stephen's College, Columbia University, offers definitely the highest grade of intellectual training plus religion.

"Do Episcopalians want such a combination for their sons? Every year our enrollment grows, and every year the percentage of Episcopalians gets smaller. This is a strange thing, worth pondering."

Annapondale, N. Y.

(Rev.) BERNARD I. BELL,  
Warden, St. Stephen's College.

### DEDICATION OF A CAR

**O** LORD JESUS CHRIST, who in Thy ministry among men on earth didst travel over hill and desert, in valleys and by the shores of lakes, bless, we beseech Thee, this car, to Thy loving service and for our refreshment. May Thy constant benediction rest upon it, that he (or she) to whom Thou hast entrusted this gift may always be accompanied by Thy strengthening and guiding Presence. Grant that all who shall enter its doors may travel in safety to the haven where they would be. May this car be an instrument for increasing usefulness and joy in Thy service to . . . . ., that wherever it shall travel it may be a witness that Thou dost love to travel still upon earth with Thy servants, and are leading them ever in the way Thou wouldst have them to go unto thy journey's end. We ask it all in Thy dear Name, our Saviour Jesus Christ. Amen.

—Deaconess E. E. Spencer.

## The Living Church Pulpit

A Sermonette for the  
Second Sunday after the Epiphany



### ALL IN ALL

BY THE REV. EDMUND RANDOLPH LAINE, JR.  
RECTOR OF ST. PAUL'S CHURCH, STOCKBRIDGE, MASS.

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever."

—I PETER 4: 11.

THE collect for this Sunday, which speaks of God as governing all things in heaven and earth, puts a different interpretation upon the affairs of human life from the one which is most prevalent in the world today. Society has become largely secularized and religion has retreated into a small domain of its own. Even many, who support and seem to believe in the Church and its Leader's message, organize their lives so that the Christ is only a something called in at certain inner crises when all else fails. The spheres of social, economic, and political action so often know Him not. This has resulted in the reduction of the teachings of the Lord Jesus from their original all-embracing claims and powers to a vague sentiment and to an unorganized irrational spiritism.

The Epiphany season recalls to us with tremendous force the fact that God manifests Himself in all life and not in any one aspect. He is in complete accord with the laws of nature and the laws of physical life. Indeed He is their source and their only adequate interpretation. If we would know how to use the things which we are told in the very beginning of the Bible were delivered into the hands of man by God, we have to conceive of them and use them with one end in view, that is, that He ever may be made manifest. Our social instincts must be organized and subjected to His government. The picture that Christ, the Son, drew of His Father's Kingdom amid the affairs of men is the ideal which is set before us to be realized by putting our social relations under the government of the divine. The world is groping about in an interim period of ethical adjustment. When the hollowness and ineffectuality of a society organized apart from God is seen, then will the way be clear for the Epiphany of the Kingdom of God in which the spiritual value of everything, nature, science, the body politic, the body economic, the body social, will be the means of accomplishment in the hands of creatures who have learned that they are sons of God.

So we pray on this Sunday in Epiphanytide that God may be All in All, that He may have a meaning in our hearts and minds which is inclusive of all life, that He may be the great God of the seen and the unseen, the revealer of water in the desert and of gold in the rock, and the begetter of many sons of transcendent force and spiritual idealism.

### PEACE

RECOURSE TO WAR for the settlement of international disagreements has been condemned; not by a few idealists, philosophers, dreamers, but by responsible statesmen.

War as an instrument of national policy has been renounced; not by a few weak states, or minority peoples, but by the nations called the Great Powers.

If words can banish war from the affairs of nations, war has been sent into everlasting exile; if compacts and treaties can put an end to battle, the guns have been silenced forever.

For in the Kellogg-Briand Pact fifty-eight nations have affixed their signatures to the declaration of such principles. It is the application to the affairs of states and peoples of the principles of our Christian religion: the Fatherhood of God, the brotherhood of man, the leadership of Jesus.

But the world remains skeptical; it remembers solemn treaties being dubbed scraps of paper; it recalls other periods following other wars when "the devil was sick and the devil a saint would be"; it waits to be convinced; it knows that it is one thing to pass a law and quite a different thing to obey it, especially when passion is hot and advantage blinds the eye.

What will help each nation and all the nations together is a multitude of men and women pledged to give wholehearted support to their respective governments in keeping their solemn pledge to settle all controversies only by pacific means.—Rev. John Howard Melish in a Brooklyn, N. Y., parish leaflet.



# Edward Allen Sibley

Missionary Priest at Bontoc 1908-1931

By the Rev. Vincent H. Gowen

ON THE morning of St. Katharine's Day in this past November the people of Bontoc and all the neighboring towns, towns that in the brief span of the Church's Mission to the Igorots have emerged from sworn enmity, gathered to reverence the memory of Edward Allen Sibley, for nearly twenty-four years their priest and confessor. This great funeral procession, winding up the road to the Campo Santo, was perhaps the most dramatic incident in Fr. Sibley's quiet, self-effacing life. Eight and nine abreast, as far as the curves of the road let one see, his people were following his body to the grave. No one fortunate enough to be at a place of vantage could escape the thrill of that spectacle, brilliant and colorful in the hot November sun, for there can be imagined few tributes so loyally paid, so truly born of love, as this immense manifestation of sorrow from a usually stolid race.

The way into the heart of an Igorot is not easily won. His native reserve, especially in the country round Bontoc, still defies intimacy. He may give assent to the Church's teaching to profit from its by-products of education and medical care. Too often that is all he will give. The temptation of the missionary is to rest content with this fractional offering, to trust to mechanical methods, of which the right use is as debatable a problem here as it is at home, for filling up the roll of his congregation. Igorots are more than willing to make that compromise: they will suffer themselves to be baptized and confirmed in such large numbers that even a priest who remains a stranger to his people can write an impressive account of his stewardship.

There never was a man who had less use for such methods than Fr. Sibley. That perhaps is too aggressive a statement, for Fr. Sibley was neither a critic of other people's methods nor a champion of his own. He had no gift for statistics—perhaps he was too careless of a necessary evil; he was not,

## TO OUR BROTHER-PRIEST

WE, THE Bishop and Clergy of the Philippine Islands, present at the funeral of our brother-priest, Edward Allen Sibley, wish to express our love for him personally and our respect for his memory.

We feel privileged to have been his fellow-workers in this diocese and to have seen the remarkable affection expressed in the immense procession that followed his body to the grave.

We give thanks to Almighty God for all that he has so truly and so loyally built in the hearts of his people, for the devoted, completely unselfish, and unaffected labor he gave to bringing them to our Saviour Jesus Christ, for his steady care of his flock in times of adversity as well as success, and we believe that his name will long remain a blessing in the mountains where he lived because he offered himself and all he had to God.

May he rest in peace and may light perpetual shine upon him.

(Signed) GOUVERNEUR FRANK MOSHER,  
Bishop of the Philippine Islands.  
WILLIAM H. WOLFE,  
VINCENT H. GOWEN,  
W. HUBERT BIERCK,  
JOHN C. W. LINSLEY.

Bontoc,  
November 25, 1931.

in the accepted sense, an organizer, possibly not enough of an organizer, although the many Bontoc outstations owe their foundation and their twenty years of difficult ministration to him; they bear witness, too, to his death since it was after Mass at the once inviolate and bitterly feared town of Tukuran that the car he was driving plunged down a bank in the Chico canyon.

While I do not wish to apply its details exactly to Fr. Sibley's case, I cannot help remembering the praise I heard Bishop Norris (of Peking) give to one of his Chinese clergy:

"His talent," said the Bishop, "does not consist in operating schools. That does not matter: I can get school-masters. He seldom makes a report—I don't mind I can send a man to make out his reports and balance his accounts. But he is preaching the Gospel, in season and out of season, in his life as well as in his words: I am content with that."

At this Bontoc funeral one could not escape the thought that God must be well content with the work Edward Allen Sibley had brought as the price of his life, that if ever man deserved the words, "Well done, thou good and faithful servant," he had earned them. It was unique for a priest to go on for twenty-odd years, almost that whole time in charge of a great station, without special appeals, without forward movements, without any of the ingenious schemes and policies that mechanize our spiritual life, and yet to see that work grow.

THE SECRET of this success was that Fr. Sibley's eyes were centered in Bontoc. We hear much about the placement of the clergy nowadays, about finding the right man for the right job; we do not hear often enough the suggestion that the clergy have power to make themselves the right men for the right job, that they can—if they will—place themselves, place themselves in the love of their people. Fr. Sibley did this.



THE FUNERAL PROCESSION



AT THE CEMETERY



His eyes seldom strayed beyond the great cloud-topped hills that circle Bontoc, hills whose every phase he knew and loved with a passion to which he sometimes gave voice in a few quiet words on early morning rides when the sun struck down their green slopes and the mists rose slowly from the river. He did not look for recognition, did not think of seeking more advantageous positions at home before it was too late, did not worry as to whether his work was buried and unmarked in a corner of the world to which even adventurous travelers seldom came.

From the days of its foundation by Fr. Clapp, the Bontoc Mission has carried on a great tradition of personal acquaintance with its people. Fr. Sibley steeped himself in that tradition; to a large degree he shaped it. Day after day the Igorots came to him with their troubles and their fears. Always patient, always discerning, he unraveled these difficulties one by one. His mind was a storehouse of Igorot custom, a storehouse to be drawn upon in every emergency, not a dusty collection of ethnological facts but a living library of reference instantly available for his own work and that of his associates. He was more adept in the ramifications of Igorot kinship, families, it must be noted, without surnames, than the Igorots themselves. He carried the needs of his boys and his girls in his heart. He took exhausting pains over them, not as cases but as human individuals committed by God to his care. Best of all, he made allowance for them when they failed.

Nor was this sympathy confined to his own district. He knew the Sagada people too, and those in Besao. Often he has amazed those of us from other stations by telling us things about our own children of which we had never heard. I think of an incident typical of his influence: one of our Besao boys was planning a visit to Bontoc at a time when Fr. Sibley was in America on furlough. The walk to Bontoc (25 kilometers away and 2,000 feet down) is long and difficult, but our people have an inherited fear of staying overnight in what once was the stronghold of the enemy, so I asked this boy if he would return the same day.

"Is Fr. Sibley there?" he asked.

"No, he is in America."

"Then I will come back. Fr. Sibley lets me sleep in his room."

I suppose a thousand stories like this could be told of Fr. Sibley, of how he knew not only his people and the Ifugao, who still walk half-naked and proud past the stores and garages of modern Bontoc, but how he could imagine the fears of people from the higher mountains whom Bontoc and Ifugao alike looked on as strangers. It was insight accompanied by no fuss or advertisement but issuing always in the right act at the right time. It was like Fr. Sibley's championship of the Igorot through years when they were the prey of carpet-bag politicians from other provinces. He did not fulminate politics, he did not raise a banner, but he lived quietly and staunchly with his people during a time when the name "American" was a by-word to the alien rulers of the mountain province.

AS I SAID at the beginning of these paragraphs, Fr. Sibley's funeral procession, in the witness it bore to his personal goodness, was perhaps the most dramatic incident of his career. It is difficult to dramatize self-effacing labor, difficult to do justice to well-remembered talks and journeys when his reticent nature broke its usual bounds and allowed those who had the privilege of such moments to feel, in the affection he awoke, that he was not unworthy to be ranked among the souls to whom his Mission of All Saints was dedicated. The Church has had many missionaries who have left their record in stone or in the increase of the organizations they created; their work was needed and one would be misguided to begrudge them honor for what they did. But their work speaks for itself; it is not apt to be overlooked.

There is a rarer work which speaks essentially to God and, so often, only to Him: it speaks through the lips of those who were hungry and thirsty, strangers, naked, sick, and in prison. It is well for us not to overlook this work which, in a day of big things loudly advertised, we might miss; it would be wise for us to set up as the ultimate test of success our Lord's own words: "Inasmuch as ye did it unto the least of these My brethren, ye have done it unto Me." That was what one remembered best when the body of Edward Allen Sibley was carried up the sunny roads of Bontoc. He was not satisfied to go to his Maker alone. He was showing a way of victory to the

great sorrowing crowd that followed one who for so many years had been to them priest and guide and friend.

Miss Elsie Sharp, a former Milwaukee girl and a member of All Saints' Cathedral congregation, on vacation from Baguio, was with Fr. Sibley on the ill-fated trip. The accident occurred on a narrow precipitation in a mountain road which is generally traversed on foot or by burro. It is just within recent years that the automobile has been used.

Whether going to the early service at Tukukan or coming home after it is not known. Miss Sharp and Fr. Sibley were taken to the Bontoc Hospital where Fr. Sibley died from concussion of the brain and internal injuries without regaining consciousness. Miss Sharp sustained a broken arm.

The Rev. Edward Allen Sibley had given twenty-four years of devoted service to the primitive Igorot people of Bontoc and its increasing number of outstations. Appointed in 1907 he was among the earliest missionaries who followed Bishop Brent to what was then a new and unfamiliar mission of the Church. The late Rev. Walter C. Clapp who was already stationed at Bontoc told in *The Spirit of Missions* for 1908 how he first took Mr. Sibley over the rough mountain trails and initiated him into the primitive life of that country. It is tragic that the recent development of motor roads and of motor traffic, which has been the greatest blessing in so many ways to that remote region, in increased comfort, convenience, and safety, has in this case caused so great a loss.

### "TOGETHER"

SOMEONE has said that "together" is the keyword of the century. Break it up into three separate words, and they mean anything, or nothing, but put them together and there is a world of meaning in it.

It may mean many and various things, probably a social gathering of some sort, although it does not appear to have the same value if used in the lighter vein, or for gaiety alone. When written in a bolder, heavier type it means the worthwhile things of life.

If we will not work together there is friction at once. What right has one in the home to enjoy its comforts and its conveniences if they do not contribute anything to its keep, or maintenance. The idle one in the home is sure to cause friction sooner or later. You must work together with father and mother and family, if you wish to have peace and happiness.

The pupil who will not cultivate the "together" spirit at school is a wet blanket to the class, he simply halts the entire proceedings and hangs back while the others proceed.

The boy or girl in the Sabbath school who has not the "together" spirit with the teacher and fellow scholars is a drone, and while that teacher's teaching may bear fruit, it is a heartbreaking task to have one in the class who is so disinterested.

All along our journey through life this "together" spirit hails us everywhere. We meet it first at home, while we are still so young that we do not realize what it is, for it is disguised as "being a good boy or girl." Then after a few brief years it confronts us at school. Here again it puts on a different cloak, and is known in the form of obeying the rules of the school, or college, or being a good student, or just playing fair with your playmates.

Then comes the place in our lives when other fields look greener. School is over. No more rules to obey, no more need of studying books which are dry as dust. We are independent for we are going out into the world of business.

But again it is dressed in different clothes, for we are expected to be honest, earnest, and thorough employees in our line of work. If we are not willing to get together with our fellow employees or our employers there is sure to be dissatisfaction. All along the way overshadowing our lives is the spirit of working together with God. We must get together with Him through prayer and work.

If we are continually tugging the opposite way, we are unhappy all along the years. We may not be aware of the cause of our misery, but the cause is there and the "together" spirit is a panacea for a great many mental ills. We must work with Him, and the fact will reveal itself in our school and in our business life.

And last and most important of all is our home and spiritual life. This is the hardest lesson we have to learn, and yet it is so simple; just this getting together with the heavenly Father through prayer, and the difference it makes to us.

—Exchange.



## ROMANISM AT CLOSE QUARTERS

BY THE REV. A. W. TONGE  
SOMETIME ENGLISH CHAPLAIN IN SPAIN

Reprinted from the *Australian Church Standard*

**Y**EARS AGO, when I lived next door to Xavier College, Kew, I had a brief but interesting conversation with its late rector, Fr. James O'Dwyer. I said, "Rector, I want to ask you two questions, and the first is historical. Is it not true that owing to doubtful elections of Popes and other invalidating circumstances Roman Catholicism has officially ceased to exist on 63 occasions?" He answered, "You have been seriously misinformed. We have entirely come to an end for such reasons 64 separate times. And what is your second question?" "Rector, if you have died 63½ times, to strike the average, how is it that you still convey the impression of being alive?" "A very interesting question indeed."

**I** CANNOT answer it, but after three winters spent in Romanist lands may I mention a few points that strike me? I visited Spain 40 years ago with the present Bishop of Rochester on a tramp steamer, on whose papers we figured as temporary second steward and A.B. seaman, and, owing to our striking Holy Week, we were able to fit in a visit to Seville. We left with the conviction that Rome in Spain was doomed, for attendance at Masses was then very perfunctory on the part of men, the much advertised processions called forth no reverence from the bystanders, and some individual parochial exhibits were ignominiously stranded in by-ways owing to the drunkenness of their bearers. The priests mostly looked fly-blown and dirty, and commanded no visible respect from the average citizen.

## ALL SOULS' DAY

I was amazed on returning to Spain in 1929 to find that we were quite wrong in 1889. The Church was still there. Why? Valencia on All Souls' Day gives its answer. It is because Rome utilizes for her own prestige the normal longings of mankind. In that city of 500,000 people there are many who wish to commemorate their dead relations and friends, there are millions of red blooms, there are dozens of florists and hundreds of hard-up taxi drivers. Rome organizes a series of requiems at the cemetery. Valencia flocks thither bearing wreaths the size of lifebuoys in every available vehicle. It goes to Mass. It lights candles on the tiny altars in family vaults. It lunches economically on the tiny stairs leading thereunto. It smokes a contemplative cigar on an aunt's sepulchre. It replaces the black gloves on the sticky fingers of its offspring. It takes another taxi back. It attends one of the three performances of Don Juan Tenorio, a religious drama with seven acts and innumerable scenes which is staged at 3, 6:30, and 10:15 by the same tireless company. It sees the hero defy God, abduct a nun, murder his dearest friend. It can laugh at the comic relief afforded by the confidante and the villain's servant. It can applaud wholeheartedly the last scene in which a timely repentance secured the surprising admission of Don Juan, sword and spurs and all, to a sunlit paradise. All is forgiven. Everyone is solvent for a week. To God be the glory, and to Mother Church the prestige and the affection of all who have flowers for sale or petrol on tap, and all the kids have had a picnic. So that's that. But can you imagine it at our necropolis?

## A DAY IN A SPANISH CITY

Or wander around, as I have often, on an ordinary day in a Spanish city which has a Cathedral that does not figure in any formal guide-book. You turn a corner and note on a long blank wall a notice forbidding you to play pelota, which is a kind of very large-scale handball. You resist the temptation and enter by a humble door into a porch. There you will always find four things: a list of Masses said every half-hour from 6:30 till 11, a stern prohibition of immodest raiment always enforced, an equally stern prohibition of spitting always disregarded, an official notice of an impending lottery. The Cathedral is open all day, and there is a never-ceasing trickle of worshippers, 25 per cent of them men, of all classes. You can see market-women enter with a child on one arm, two ducks on another, and a lottery ticket in one hand. She makes her due reverence and asks our Lady's blessing on her offspring, her wares, and her investment. And again I say, picture this at St. Andrew's, George street, on St. Andrew's Day. You would see a respectable

gathering come to pray for foreign missions. More power to them and God's blessing by all means. But why not market-women and ducks? Why don't our poor feel at home in our churches? Echo answers, Why?

## ST. PETER ON THE PAY-ROLL

**T**O ROME nothing is vulgar or grotesque. At Carthage St. Peter is the patron of the naval arsenal. He is also on its pay-roll at one peseta a day, and he spends his wages every year on a new cloak for the Holy Week procession. He has a private parade of his own, attended by clergy, chorists, artisans, and visitors, all laughing together when the electric lights fuse, all seriously heaving together when the great throne sticks in the doorway. All that week is the result of collections made by the smartest of the local aristocracy during the Sunday parade after High Mass. They deck themselves in the uniform of Napoleon's grenadiers and ask for contributions towards the funds of two rival confraternities which send forth admirably managed processions that display to simple folk "thrones" or carved groups representing our Lord's agony. And again I ask, "Can you imagine a woman sorry for her sins walking for four solid hours alone behind Christ and the Woman of Samaria down George street in full sight of her neighbors? I have marked and digested her in Carthage."

Maundy Thursday means a new frock for every girl who parades in an ancestral mantilla and comb for the compulsory visit to seven local churches, but Maundy Thursday means that a sheet at the gate of each church is full of the offerings of the faithful. Whether they collect as the Lord saves, by love or fear, I cannot tell you, but in comes the money. More money in each of seven sheets in a smallish town than you will see at the carnival in Swanson street on a Hospital Saturday.

## A CONTRAST—AND A SUGGESTION

Our Church has never deliberately encouraged ignorance, has never ceased to be respectable, has never provoked wreckers or incendiaries, has never directed the marriage choices of her penitents, has never given its blessing to the throwing of a basin of water over a crowd by a local major representing Pontius Pilate on the balcony of Melbourne post office on Wednesday in Holy Week, has never strewed holy water over pigs and mules on St. Anton's Day, has never been, as now in Spain, madly loved or wildly persecuted. Rome does all this, and 64 times dead she lives. We have done none of this and we exist.

May I end with an enthusiastic support of a suggestion made in a recent issue that we are about due for a public protest next Holy Week? I have seen Madrid traffic held up for one and a half hours for a procession with 40 banners consisting of parish guilds singing hymns to our Lady in the capital's main street, and headed by the lifeguards of King Alfonso. If you can open a bridge in Holy Week why not open a vista of the road to Heaven? And may an antique schoolmaster who began his Australian service at T. K. S., Parramatta, in 1899, express the hope that an Anglican school may find time to impress the hard fact of a century of vigorous life and many ups and downs and final triumph on a sadly unemotional Anglican communion by a shameless display of the splendor of the achievement of a Church of England school, a play, or a procession done "Fortiter et Fideliter" and "Ad Majorem Dei Gloriam."

"And the other disciple did outrun Peter." Once he did. And why not again?

## A FAIR TRIAL

SEVERAL YEARS AGO, in conversation with Fr. Norman Kimball of St. Francis' House, Madison, Wis., I made an excuse for not fasting for Mass by saying, "If I go without my breakfast until after Mass I acquire a violent headache which incapacitates me for the day." He answered, "Then by all means, don't do it. You have your work (teaching) which must be done. Our Lord does not demand the impossible of anyone. But—are you sure of this? Have you made a fair trial of a fast for this purpose or are you judging from some needlessly delayed breakfasts?" I thought the matter over and determined to test my statement. I was much chagrined the next day to find that my fast did not bring the expected headache. From that day to this I have never broken my fast before Mass and I have never had a headache as a result of it. Fr. Kimball's words remain with me, "Our Lord does not demand the impossible." But He gives strength to accomplish His will to those who earnestly desire to do it.—Contributed.



# CHURCHWOMEN TODAY

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

**T**HERE IS NOTHING of greater moment today than the matter of universal peace. It used to be considered an idealistic dream but today is within the grasp of the people of the world, if they so will. A few years ago an excellent outline for the study of methods toward peace was prepared by Miss Laura Boyer. It is called *The Search for Peace* and is published by the National Council. In view of the coming Disarmament Conference and the rapidly growing sentiment for universal peace, in which we women must take a determined part, this study course would be a fitting study either to review or to consider for the first time.

World  
Peace

**W**E ARE all looking forward to the result of the World Disarmament Conference to be held next month and are hoping and praying that some really decisive action may be taken. The upkeep of mighty navies and large armies makes universal conditions worse rather than better. If the conference succeeds it will not only stabilize conditions, economic and otherwise, but will develop a psychology of trust and a firmer recognition of common interests for the good of the peoples of the world.

Disarmament

**A**SCHOOL OF RELIGION has been instituted at the University of Washington, Seattle, Wash., by the Campus Christian Council, in the belief that religion must go "hand in hand with knowledge." The Campus Christian Council is an organization through which the student religious forces of the university correlate their work. It is composed of two student representatives and an adult advisor from nine religious organizations, plus five faculty members chosen by the group. Our Church is active in this work. The schedule of courses includes: Methods of Worship; Current Religious Literature Seminar; Teachings of Jesus; The Message of the Prophets; How We Got Our Bible; How to Use the Bible. These courses are providing that element of religious development not permitted in the regular curriculum of a state university.

School of  
Religion

**O**NE of our most difficult problems today is how to hold our youth to the Church. So many things come between the Church and the college girl and boy that their point of view is always of interest. I received a letter from one of my young friends a few days ago—a girl who faithfully studies her college course in the history of the Hebrews and the study of the Bible. She tells me that:

Youth  
Speaks

"I am interested in religious points of view, when there is any point of contact. I am not sufficiently tolerant of other people and their foibles to like Church. I have been to Church services and Church affairs more lately than for a long time, so I am not speaking out of turn; however, there is too much inflection of Mr. A's troubles on Mr. B. Perhaps I shall revise my opinion for I have plenty of time to grow wiser. So long as man recognizes his fallibility there is hope; beware when he knows he is right! When there is no longer room for doubt then truly man is the living dead."

I wonder how my readers react to this frank statement of a really delightful girl? To many of us the absence of a recognition of authority and the substitution of the individual opinion is a distressing characteristic of modern youth, making it harder for those of us who are older, even when thoroughly sympathetic, to find a solution for their perplexity which, too often to our consternation, manifests itself in apparent indifference. Truly our Church college worker has a tremendously difficult task.

**I**N A valuable article on "Spiritual Values and Broken Homes" in the *Messenger of the Church Mission of Help*, Miss Marguerite Marsh says:

Family  
Life

"What are the spiritual values that are lost to children who come from broken homes? A study of one hundred and ninety-three girls under the care of the New York Church Mission of Help recently showed that only thirty-seven came from homes in which both parents lived together in an apparently normal fashion. But few girls who were studied had seen evidences in their own homes of even so vague a religious experience as a belief in God."

Many of the homes studied had been broken by death rather than by divorce. It seems very clear that a definite duty lies in the hands of every Churchwoman in respect to underprivileged girls and boys with whom we are brought into contact. We must ask ourselves again and again: "Am I my brother's keeper?" and we dare not evade the reply.

**C**ANON JOHN C. HOW'S *Christian Discipleship and the Way of Prayer* is the study book for 1932 of the Daughters of the King. As its title would suggest, it is a book to deepen the devotional life. The leaders' helps for the book have been prepared by the Rev. Alfred Loaring-Clark, B.D., and he has tied up each study session, of which there are eight,

Bible  
Study

with Bible readings, one for each day. These sessions, presumably one each month, can be adapted by those classes meeting more frequently. The questions propounded open up large opportunities for discussion.

**T**HE CHURCHMAN'S CALENDAR of Daily Bible Readings is splendidly arranged; we are much indebted to the committee who has prepared them. Each reading is based on some outstanding theme suggested by the gospels for the Sundays of the Christian Year and the weeks following. For special days the special gospel is used. The calendar, at the end of the book, for Church and Country, is in loving memory of Julia C. Emery, Daniel S. Tuttle, John Gardner Murray, and Charles Palmerston Anderson—humble Christians, loyal Americans, devoted Churchmen. What memories and love these names recall!

Bible  
Reading

**A**T A CONFERENCE of The Unemployment Program for Congress, Mrs. Harriett Stanton Blatch gave a notable address on what women should do in this crisis. She stressed the fact that the backbone of philanthropy from time immemorial has been woman. She urged that we women shall change our attitude of mind and realize that nothing undermines a civilization more than a charity that creates idleness. Human beings have to be doing something to live wholesomely. She pleaded that Churches, communities, states, and the nation make employment for all those who can work and thus abolish an idleness that depends upon charity for support.

Women and  
Unemployment

**S**T. LUKE'S International Medical Center at Tokyo, and the work of Dr. Rudolf Teusler there, is of intense interest to every Churchwoman who has given of her service and her money in its cause. Of course we are all delighted to know of the addition to the directorate of the American Council of Col. Charles A. Lindbergh. Colonel Lindbergh was good enough to say that he considered St. Luke's Hospital the most salient American development that he saw in Japan.

St. Luke's,  
Tokyo

**B**E: DO: GO: such important little words! Be Baptized: Do This: Go Tell: direct commands to each one of us. Shall we make them our guide for this year?



# DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

## PEACE

*Sunday, January 17: Second Sunday after the Epiphany*

READ St. John 14:25-27.

PEACE is associated with Jesus Christ, the "Prince of Peace" (Isaiah 9:6). The angels sang of it when Christ was born, and He spoke of it in the Upper Room twice as He comforted His apostles. Yet the peace which He promised, and for which we so earnestly pray in today's Collect, has not come as yet. Still the nations "furiously rage together" (Psalm 2:1). Still the hearts of Christians are troubled and the burdens of life press heavily. Must there not be a peace which Christ gives and which the world cannot give—a quiet trust, a loving confidence which refuses to be disturbed by things temporal, a resting in the Lord, a patient waiting for Him? Mrs. Browning phrased it well:

"And I smiled to think God's goodness  
Flowed around our incompleteness,  
Round our restlessness, His rest."

*Hymn 405*

*Monday, January 18*

READ Hebrews 13:20, 21.

THESE WORDS are a precious benediction and seem to bring a fulfilment of David's prophecy: "The Lord will bless His people with peace" (Psalm 29:11). In due time there will be universal peace, but meanwhile we can find peace in our hearts as we go beneath the surface of life and realize the calm which is "too great for haste, too high for rivalry," the strength of God's goodness and care, the blessedness of His presence. We can be at peace even in the midst of active service.

"There are in this loud stunning tide  
Of human care and crime,  
With whom the melodies abide  
Of the everlasting chime.

"Who carry music in their heart  
Through dusky lane and wrangling mart,  
Plying their daily task with busier feet  
Because their secret souls a holy strain repeat."

*Hymn 416*

*Tuesday, January 19*

READ St. Luke 10:1-6.

PEACE has a divine and mysterious life, it can come and go, it can rest upon a home or, if rejected, it can return to the giver. It has an unselfish character and can bless at the peacemaker's will the home which is cold and loveless. "Peace be to this house"—so the seventy disciples were to say as, two by two, they journeyed from village to village and from house to house. What a gracious privilege! A home where misunderstandings are frequent—and the disciples speaking in the Master's Name and bidding peace like an angel to enter and touch the hearts therein with power to love and trust and serve. Christopher Wordsworth has such a dear poem on this blessing:

"Peace to this house! O Thou whose way  
Was on the waves, whose voice did stay  
The wild wind's rage—come, Lord, and say,  
Peace to this house."

*Hymn 500*

*Wednesday, January 20*

READ St. Luke 24:36-40.

THE RISEN LORD thus gave greeting to His apostles: "Peace be unto you!" And still He comes to His children when they are troubled and perplexed and speaks peace to them. How the pains and trials are as nothing when He thus gives the blessing of peace! All else is forgotten and falls away before the light of the face of that Best of Friends. The storms may threaten and the waves of human passion rage horribly, but the Lord who dwelleth on high is mightier (Psalm 93:5). Peace given by Him quiets our wild alarms. It calls

us to draw near and find rest in the Shadow of the Rock. It gives a great perspective, and we see shining afar off "the light that never was on sea or land"; we hear the harmony of Heaven as it conquers the hoarse-throated cries of bitterness; and there comes a knowledge of the new life which Christ came to bring even here on earth: "Peace be unto you!"

*Hymn 449*

*Thursday, January 21*

READ Romans 12:16-18.

TO LIVE peaceably with all men is an ideal of fellowship toward which we must strive. It is not always possible. "I labor for peace, but when I speak unto them thereof, they make them ready to battle" (Psalm 120:6), and David's experience is not his alone. Yet when the heart is full of love and we long for another's happiness, the temporary opposition soon weakens, for it is God's peace which is invoked and that which comes from God cannot be defeated. Hence the comfort as we serve others and seek to bring peace on earth. Even a misinterpretation need not cause sorrow, for the Master knows when we long to help and the effort is not lost. There should always be a kindly feeling for all men. It was the Master's way.

*Hymn 319*

*Friday, January 22*

READ Ephesians 2:13-16.

WE THINK of the Cross as the result of sin's persistent power, and rightly. But there is also a deeper message from Calvary. He who hangs there on the Cross "is our Peace." Long ago the prophet Micah foretold the blessing (Micah 5:5), and through the centuries, and today, peace which enables a poor sinner, robed in Christ's garment of righteousness, to cry, "Abba, Father," is the holy center of gospel truth. It is not that God is angry with us, but that we know ourselves to be unfit to appear in the glory of His Presence; and then the blessed Saviour cries from the Cross, "Thou art pardoned. My grace is sufficient for thee." The Christian, albeit with sorrowing heart and flowing tears, sees there on the Cross the Eternal Peace granted by the Holy Peacemaker, and the hill is aglow! "He is our Peace."

*Hymn 160*

*Saturday, January 23*

READ Revelation 1:4-6.

HEAVEN will bring the lasting and blessed celebration of the salvation of mankind through Jesus Christ, King of kings and Lord of lords! His peace will be the theme of the New Song and the word "Peace" will fall from the lips of the redeemed as they worship. But also, as flowing from this holy adoration, there will be peace in all hearts for all men, for the former things shall have passed away. We shall all be as one. Misunderstandings, griefs, all suggestions of bitterness will be away and forgotten. We can hardly grasp it, for while we long for it it is far from us. But we can think of it and rejoice in the anticipation of that precious welcome spoken at Heaven's gate: "Peace be unto you!" Meanwhile, let us seek to have some measure of it now. The Lord will help us. We can speak and think kindly. We can pray one for another. "Heaven is Happening," sings Angela Morgan in her latest book. Yes, and we can have a share in its happening.

*Hymn 531*

Dear Lord, grant me the peace of heart which comes from Thee and which the world can neither give nor take away. Help me to be a peacemaker, to bring men and women and children nearer together through their nearness to Thee. And at last let me, through Thy redeeming love, enter the Home of Peace, even Thy Heaven. Amen.



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

## "LUX VERITATIS"

To the Editor of The Living Church:

ALLOW ME to congratulate you on your admirable editorial on the Roman Pope's encyclical. You have evidently read the encyclical, which I have not, and you have made some very pertinent remarks.

I believe you might have added that this same Pope Celestine, whose relation to the Council of Ephesus is the subject of the encyclical, is the author of one of the strongest anti-papal documents of antiquity. His letter to the Council of Ephesus begins by setting forth in full the right of the universal episcopate to define the faith. Thus, "... he who affirms that he himself is heard in his Apostles was their teacher." "You, dear brethren, should observe that we have received a general command: for he wills that all of us should perform that office, which he thus entrusted in common to all the Apostles." ... "Let us all, then, undertake their labors, since we are the successors on their honor." "... being filled with the Holy Ghost, as it is written, ye may set forth that one truth which the Spirit himself has taught you, although with divers voices." (Percival's translation.)

Then he ends his letter by asking the Council to endorse that which he has already done (the excommunication of Nestorius).

We do not find any modern Roman popes writing like this.

About one point I am not so certain. You speak of the papal legates presiding at the Council of Chalcedon. Percival, *Seven Ecumenical Councils*, is not exhaustive on this Council, but so far as I can gather from him the imperial commissioners presided, at least for the most part. I do not find any statement in Percival that the papal legates presided. I speak here subject to correction.

(Rev.) EDWIN D. WEEB.

Duluth, Minn.

["The Roman legates and Anatolius of Constantinople sat as presidents of the clergy, but the real direction of the council was in the hands of the Imperial commissioners."—Cutts, *Turning Points of General Church History*, page 170.]

## "THE CHURCHING OF WOMEN"

To the Editor of The Living Church:

I WAS MUCH interested in the article "The Churching of Women" in THE LIVING CHURCH of January 2d. My early days were spent in London in the mid-nineteenth century, and I often contrast the attitude of modern Church people with regard to their religious duties with that usual in the time of my girlhood.

I had a large circle of relatives, all regular Church attendants but not *unco guid*. New babies were always in evidence and the question continually asked by the friends of the convalescing mother was not "When will she leave the hospital?" but "When will she go to Church?" for the beautiful service of Churching was very rarely neglected and the baby's baptism followed as a matter of course. On the other hand, very, very few of these mothers or their relatives—so punctilious in their attendance at morning and evening service—were communicants or even confirmed. Perhaps this condition can be explained by the fact that the Evangelicals did not urge confirmation and the growing influence of the Oxford Movement had not yet reached many London parishes.

St. Paul, Minn.

ALICE I. MILLARD.

## ON ENDOWMENTS

To the Editor of The Living Church:

MAY I through your paper address a word to the clergy and treasurers of parishes?

For many years I have endeavored by a book, and by addresses, to interest parishes in endowments.

Many parishes are using the method which I originated. I should be grateful if the rectors or treasurers of such parishes would inform me that the method is established in their parishes.

(Rev.) GEORGE P. ATWATER.

Brooklyn, N. Y.

## PASS ON COPIES OF CHURCH WEEKLIES

To the Editor of The Living Church:

I AM AT PRESENT receiving my weekly copy of THE LIVING CHURCH from a friend in Worcester, Mass., whose address I have mislaid, whom I wish to thank for all previous copies.

I enjoy reading it. I read it from cover to cover, and study the leading articles, which to my mind are very interesting. How any fellow clergyman can put this paper in the basement and leave them there—may I say—was he ashamed of his faith? Our great fault today is we are too shy in acknowledging our faith and to go and hide this good message—Shame. I can always pass my copies on to my friends here in Canada and when we meet (which is not often) we discuss the leading articles in your well appreciated paper.

Brethren don't hide the light [as a recent correspondent says he has done], but let the light shine out that we may win souls to Christ. That is our great work of today.

Ituna, Sask., Can.

(Rev.) G. RICHARD ROBERTSON.

## THE MIDNIGHT EUCHARIST

To the Editor of The Living Church:

I WISH TO THANK YOU for the admirable editorial on this subject in your issue of January 2d. As you say, "It is a fitting custom to begin the celebration of the holy day with the service that has given it its name, 'Christ's Mass.'"

Unfortunately sometimes this service is attended with abuses which deter some priests from having a midnight celebration on Christmas Eve.

Cannot these abuses be avoided? Permit me to suggest a way to do so. Let the service be preceded by the following schedule:

Let Evening Prayer be held at 9 o'clock with a short address, and the doors of the church locked at 9:30 and no one to be admitted at a later hour. The remaining hours should be occupied in singing appropriate carols with intervals for meditation, giving opportunity for careful preparation. At 12 o'clock the solemn celebration would be begun.

I submit the above outline for the consideration of my brother clergy.

(Rev.) M. M. BENTON.

Lexington, Ky.

## EXCELLENT ADVICE!

To the Editor of The Living Church:

THANKS FOR YOUR EDITORIAL, p. 239, THE LIVING CHURCH of December 26th.

This is an imprint, from an addressograph machine plate, that I use when there is danger of fires in the woods. I stamp it on the back of envelopes:

Everyone loses when the timber burns.  
BE CAREFUL WITH FIRE IN THE WOODS.  
A tree will make 1,000,000 matches.  
A match will destroy 1,000,000 trees.

This is the one which I shall use this new year, and thanks be to you for the suggestion!

Make 1932 a SPENDING YEAR.

EARN all you can. SAVE some of it.

SPEND your income, regularly; with care.

Spend YOURSELF in helpful ways.

Talladega, Ala.

(Rev.) JOSEPH H. HARVEY.

## "THE UNWISE MEN"

To the Editor of The Living Church:

MAY I express my appreciation of the editorial, The Unwise Men, which appeared in your issue of January 2d? This one editorial has meant so much to me that I count it the most priceless article that has appeared in your magazine since I have been one of its subscribers. I am using it as a sermon for the First Sunday after Epiphany.

Anaconda, Mont.

(Rev.) JOHN F. COMO.



# The Living Church

Established 1878  
A Weekly Record of the News, the Work, and the Thought of the Church

FREDERIC COOK MOREHOUSE, L.H.D., Litt.D....Editor  
CLIFFORD P. MOREHOUSE...Managing and News Editor  
Rev. FRANK GAVIN, Th.D. ....Contributing Editors  
ELIZABETH MC CRACKEN }  
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ADA LOARING-CLARK.....Woman's Editor  
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Entered as second class matter at the Post Office, Milwaukee, Wis. Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,	
BRAZIL, CUBA, HAITI, AND MEXICO...	\$4.00 per year
NEWFOUNDLAND.....	4.50 per year
CANADA (including duty).....	5.00 per year
OTHER FOREIGN COUNTRIES.....	5.00 per year

OTHER PERIODICALS  
Published by Morehouse Publishing Co.  
THE LIVING CHURCH ANNUAL, The Year Book of the Episcopal Church. Annually, about December 15th. Price, \$1.85 (postage additional).  
THE GREEN QUARTERLY, The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.  
Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and The Vision, quarterly, 50 cts.

## Church Kalendar

- JANUARY
- 17. Second Sunday after Epiphany.
  - 24. Septuagesima.
  - 25. Monday, Conversion of St. Paul.
  - 31. Sexagesima.

- FEBRUARY
- 1. Monday.
  - 2. Tuesday, Purification B. V. M.
  - 7. Quinquagesima Sunday.
  - 10. Ash Wednesday.
  - 14. First Sunday in Lent.
  - 17, 19, 20. Ember Days.
  - 21. Second Sunday in Lent.
  - 24. Wednesday, St. Matthias.
  - 28. Third Sunday in Lent.
  - 29. Monday.

## KALENDAR OF COMING EVENTS

- JANUARY
- 17. Convention of Texas.
  - 18. Seventh Conference on Cause and Cure of War.
  - 19. Conventions of Mississippi, Upper South Carolina, and Western Michigan. Rochester W. A. Primary Convention.
  - 20. Conventions of Nebraska and Tennessee. Convocation of Oklahoma.
  - 21. Clergy Conference on Teaching Mission at Tallahassee, Fla.
  - 24. Convention of Kansas, Convocation of North Texas.
  - 25. Convention of Colorado.
  - 26. Conventions of Duluth, Harrisburg, Lexington, Missouri, Pittsburgh, Southern Ohio, and Southern Virginia.
  - 27. Conventions of Atlanta, Dallas, East Carolina, Indianapolis, Kentucky, Los Angeles, Louisiana, Maryland, Michigan, Milwaukee, and Oregon.

- FEBRUARY
- 2. Conventions of California, Chicago, Iowa, Olympia, Sacramento.
  - Provincial Clergy Retreat at Du Bose Memorial Training School, Montegale, Tenn.
  - 8. National Council meeting. Convocation of Oklahoma.
  - 4. Convention of Western North Carolina.
  - 23. Bishops Provincial Retreat at College of Preachers, Washington.

## CATHOLIC CONGRESS CYCLE OF PRAYER

- JANUARY
- 18. The Saviour, Providence, R. I.
  - 19. St. James', Bradley Beach, N. J.
  - 20. Christ Church, New Haven, Conn.
  - 21. Our Saviour, Washington, D. C.
  - 22. St. Luke's, Fairport, N. Y.
  - 23. Church of the Advent, Boston, Mass.

## APPOINTMENTS ACCEPTED

ARMSTRONG, Rev. HENRY W., formerly vicar of All Saints' Church, Richmond Hill, N. Y. (L.I.); to be chaplain of Queen City Prison, New York City, and priest-in-charge of Church of the Annunciation, Glendale, Queensboro, New York City. New address, San Jose Apts., 118-41 Metropolitan Ave., Kew Gardens, Richmond Hill, N. Y.

KINGS, Rev. WALTER GEORGE, formerly rector of Grace Church, Chillicothe, Mo. (W.Mo.); to be rector of Church of the Ascension, Brooklyn, N. Y. (L.I.) Address, 129 Kent St., Brooklyn.

LEACHMAN, Rev. CHARLES J., formerly rector of Church of Our Saviour, Mill Valley, Calif.; has become rector of Christ Church, Eureka, Calif. (Sac.)

MURAY, Rev. ALBERT VINCENT, formerly deacon-in-charge of Church of St. John the Baptist, Capitola, Calif.; has become rector of Church of Our Saviour, Mill Valley, Calif.

PATEE, Rev. L. E., formerly priest-in-charge of Good Shepherd Mission, Fort Defiance, Ariz.; to be rector of St. Michael's Church, Tucumcari, with charge of St. John's Church, Alamogorda, N. Mex. Address, Tucumcari, N. Mex.

WOOD, Rev. CHARLES E., formerly vicar of Christ Church, Chattanooga, Tenn.; has become rector of St. James' Church, Marietta, Ga. (At.) Address, St. James' Rectory, Church St., Marietta.

## RESIGNATIONS

SETTLE, Rev. THOMAS L., as priest-in-charge of Christ Church, Harlan, Ky. Effective February 1st.

WILLIE, Ven. WILLIAM, as archdeacon in the Dominican Republic, and will return to the United States after Easter. New address, 281 Fourth Ave., New York City.

## CORRECT ADDRESSES

RUNKLE, Rev. MILTON S., 6221 Drexel Ave., Los Angeles; not 6771 Drexel Ave., as given in the 1932 edition of the Living Church Annual.

YEAKEL, Rev. W. R., retired priest of diocese of Pennsylvania, 2637 N. 13th St., Philadelphia; not 3726 N. 13th St., Philadelphia, as given in the 1932 edition of the Living Church Annual.

## ORDINATIONS

### DEACONS

CHICAGO—The Rt. Rev. George Craig Stewart, D.D., Bishop of the diocese, ordained to the diaconate at St. Luke's Church, Evanston, on January 6th, A. E. TAYLOR. The Rev. John B. Hubbard, rector of St. Mary's Church, Park Ridge, presented the candidate and preached the sermon.

CUBA—In Holy Trinity Cathedral, Havana, Dr. RODRIGUEZ PONCE was ordained to the diaconate on January 3d by the Bishop of the district, the Rt. Rev. H. R. Hulse, D.D. The candidate was presented by the Rev. Ricardo Barrios, canon of the Cathedral, the Rev. S. E. Carreras preached, and the Rev. J. H. Piloto read the litany. The Rev. V. A. Tuzzio, recently restored to the priesthood, was epistoler.

The complete service was in Spanish. Dr. Ponce, who has been a professor in the government institute for a number of years, for the present is to assist with the work in Havana, later being placed in charge of some station in the island interior.

DALLAS—On Sunday, January 3d, at the Church of the Incarnation, Dallas, the Rt. Rev. Harry T. Moore, D.D., Bishop of the diocese, ordained to the diaconate J. W. KENNEDY and RICHARD WATSON. Mr. Kennedy, of the Western Theological Seminary, was presented by the Rev. Lisle W. Thaxton, missionary in the diocese, and Mr. Watson, of the Virginia Theological Seminary, was presented by the Rev. Thomas Summers, assistant at Trinity Church, Galveston. The sermon was preached by the Rev. L. Valentine Lee, rector of the Church of the Incarnation.

Mr. Kennedy and Mr. Watson have returned to their respective seminaries to complete the year.

GEORGIA—On January 3d the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, ordained ARMAND TISE EYLER to the diaconate in St. John's Church, Savannah. The Rev. Charles C. J. Carpenter presented the candidate and also preached the sermon.

The Rev. Mr. Eyer will continue his studies at the Virginia Theological Seminary.

VERMONT—ARTHUR ROY GREEN was ordained to the diaconate at St. Luke's Church, St. Albans, on January 5th by the Bishop of the diocese, the Rt. Rev. Samuel B. Booth, D.D. The candidate was presented by the Rev. Merton W. Ross, who also preached.

Mr. Green has been in the ministry of the Methodist Church for a number of years.

### DEACONS AND PRIEST

PENNSYLVANIA—In St. Mary's Church, Ardmore, on the Feast of the Circumcision, January 1st, the Rt. Rev. Francis M. Taitt, S.T.D., Bishop of the diocese, ordained to the diaconate DAVID HOLMES, and at the request of the Bishop of Albany ordained RALPH EDWARD COONRAD a deacon. Mr. Holmes, who was presented by the Rev. Dr. John Robbins Hart, vicar of the Chapel of the Transfiguration, is to be curate of All Saints' Church, Wynnewood. Mr. Conrad, who was presented by the Rev. Dr. W. Arthur Warner, is to be curate at St. Matthew's Church, Francisville, Philadelphia.

At the same service the Rev. WILLIAM BURNHAM STIMSON was advanced to the priesthood by Bishop Taitt. The candidate, who was presented by the Rev. Louis Weatherbee Pitts, rector of St. Mary's, is to continue as curate of that parish.

Mr. Pitts was preacher at the service, the Very Rev. Charles W. Shreiner, D.D., read the litany, and the Rev. Richard J. Morris acted as Bishop's chaplain.

### PRIESTS

MASSACHUSETTS—The Rev. ALFRED M. LONGMIRE was advanced to the priesthood by the Rt. Rev. Henry Knox Sherrill, D.D., Bishop of Massachusetts, in St. James' Church, West Somerville, on January 8th. The Rev. William M. Bradner presented the candidate and the Rev. Ernest M. Paddock of Cambridge preached the sermon. The litany was read by the Rev. William H. Pettus of Everett; the gospel by the Rev. Dr. William H. P. Hatch of the Episcopal Theological School; the epistle by the Rev. McKinley Helm of Boston.

The Rev. Mr. Longmire is priest in charge of St. James' Church, West Somerville, with address at 38 Day street.

NEW MEXICO AND SOUTHWEST TEXAS—The Rev. LYMAN E. PATEE was advanced to the priesthood by the Rt. Rev. F. B. Howden, D.D., Bishop of the district, in the Church of the Holy Spirit, Gallup, New Mex., on December 31st. The candidate was presented by the Rev. H. H. Heard, and the Rev. R. Y. Davis of Farmington read the litany and the gospel.

SPOKANE—The Rev. GERALD RUSSELL MINCHIN was advanced to the priesthood on December 22d in the Cathedral of St. John the Evangelist, Spokane, by the Rt. Rev. Edward M. Cross, S.T.D., Bishop of the district. The Rev. M. J. Stevens was gospeler, the Rev. T. A. Daughters, epistoler, the Rev. Harry Post read the litany, and the Rev. Donald Glazebrook and the Rev. John T. Ledger were the presenters.

Mr. Minchin is in charge of the Okanogan county missions comprised of churches in the towns of Omak, Okanogan, Oroville, Twisp, Winthrop, and Loomis. Since his arrival he has organized a Church school at Loomis, where all religious activities have been dormant for some time.

## RESOLUTION

Charles Edward Roberts, Priest

After a lingering illness on September 1, 1931, CHARLES EDWARD ROBERTS, priest, entered into life eternal.

In recognition of his long and valued service as rector of St. James' Church, Farmington, Conn., the following resolution was adopted by the vestry:

RESOLVED: That the wardens and vestry of St. James' Church desire to make public expression of their sense of profound personal loss incurred by reason of the death of their beloved rector.

His splendid courage and genuine sense of humor made him a delightful companion, and his unique musical gifts enriched the life of the whole community to an unusual degree. As an esteemed friend of many years' standing his loss will be long and keenly felt.

We extend to Mrs. Gladys Phelps and Edward C. M. Roberts in their bereavement our affection and sympathy with the assurance that our prayers are joined with theirs for his happiness in a more perfect world where "He hath swallowed up death forever; and the Lord God will wipe away tears from off all faces."

HAROLD N. WELLS,  
Senior Warden.  
J. ELLICOTT HAWES,  
Junior Warden.



## DIED

**PULLEN**—At her home in Buffalo, N. Y., **MARY ROSETTA PULLEN** on December 15th. Burial in Evansville, Wis., December 18th. The Rev. L. B. Hastings of St. John's, Milwaukee, read the service. Mrs. Pullen was the widow of the Rev. Charles Pullen.

"May her soul rest in peace."

**WEMYSS-SMITH**—Entered into life eternal, suddenly, at the Hotel New Yorker, New York City, January 4, 1932, **SEYMOUR WEMYSS-SMITH**, elder son of the late Rev. T. Wemyss-Smith and Madeleine Wemyss-Smith of Hartford, Conn. Funeral at the Church of the Good Shepherd, Hartford, Conn., January 6th.

"Lord, all-pitying, Jesu blest,  
Grant him Thine eternal rest."

## MEMORIAL

**Augustine Hugo Wells Anderson, Priest**

Entered into rest, January 17, 1919, **AUGUSTINE HUGO WELLS ANDERSON**, priest. What though he standeth at no earthly altar, Still in white vestments on the golden floor, Where love is perfect and no foot can falter He serveth as a priest forevermore.

## MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

**READERS** desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

**RATES** for advertising as follows: **DEATH NOTICES** (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care **THE LIVING CHURCH**, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. **NO DISCOUNTS FOR TIMES OR SPACE**. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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**ADDRESS** all copy *plainly written on a separate sheet* to Advertising Department, **THE LIVING CHURCH**, Milwaukee, Wis.

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## POSITIONS WANTED

## CLERICAL

**CURATE DESIRES RECTORSHIP**. College and seminary graduate. Business experience. Address, T-721, **LIVING CHURCH**, Milwaukee, Wis.

**PRIEST, AGED 39, WITH EXPERIENCE** in parish work and 5 years' teaching and religious work in a boys' school desires position as chaplain in Church school. Address, Box B-722, **THE LIVING CHURCH**, Milwaukee, Wis.

**PRIEST DESIRES POSITION, PERMANENT**, temporary, or Sunday duty. **SIDNEY H. DIXON**, Elkton, Md.

## MISCELLANEOUS

**A GOOD CHURCHMAN DESIRES PERMANENT** work as janitor in a church; has had experience, can give references, invites correspondence. Address, **WILLIAM HERRIOTT**, 40 Lake St., Angola, N. Y.

**ENGLISHWOMAN, MIDDLE AGE**, resident in States sixteen years. Would like position as companion housekeeper to elderly lady or couple. Good Churchwoman. References. Reply, B. E-733, **LIVING CHURCH**, Milwaukee, Wis.

**HOUSEMOTHER OR HOUSEKEEPER, DITIAN** in school, institution, or old ladies' home. Good needlewoman. Churchwoman, cheerful, dependable. Twelve years' experience. Reply, E-732, **LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST CHOIRMASTER, SPECIALIST** with unsurpassed credentials desires change. Reply, S-617, care of **LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER WITH** excellent references, desires change. Present position ten years; experienced boy and mixed choirs; recitalist; lay-reader and devout Churchman. Address, **ORGANUM**, L-729, care **THE LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST AVAILABLE. OUTSTANDING** voice culturist. Reverent, scholarly, devotional results. Held prominent positions. Highest possible New York endorsement. Churchman. Address, Box H-723, **LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER AVAILABLE.** Experienced with boys and adults. Best of references. Address, Box S-734, in care of **THE LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST WITH EXCELLENT RECORD**, of recognized ability and broad experience, now available. Expert, successful trainer and director. Boy or mixed choir. Accomplished service player. Recitalist. Churchman. Highest credentials. Address, **CHOIRMASTER**, 6617 Ogontz Ave., Philadelphia, Pa.

**YOUNG ORGANIST-CHOIRMASTER** wishes to correspond with rector or vestry of conservative parish contemplating change. Team work, excellent references, Churchman. Sound knowledge of Church music and enthusiastic leader. Address, **SOUTHERNER**, M-735, **THE LIVING CHURCH**, Milwaukee, Wis.

## UNLEAVENED BREAD

**ST. MARY'S CONVENT, PEEKSKILL, NEW YORK.** Altar bread. Samples and prices on request.

## CHURCH LINEN

**NOW 10% EXTRA DISCOUNT ON ALL** orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrille Handbook, 50 cts. **MARY FAWCETT CO.**, 812 Berkeley Ave., Trenton, N. J.

## VESTMENTS

**CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments.** Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. **THE SISTERS OF ST. JOHN THE DIVINE**, 28 Major Street, Toronto, Canada.

**GOTHIC VESTMENTS, MEDIEVAL DESIGNS.** Entirely handmade. Low prices. Sent on approval. Low Mass sets from \$65. Stoles from \$12. Copes from \$75. Mitre \$25. **ST. CHRISTOPHER'S GUILD**, 23 Christopher St., New York.

**VESTMENTS AND ALL CHURCH WORK.** See Mowbray's displayed advertisement on another page. **PAUL S. BUCK**, distributor, 665 Fifth Ave., New York City.

## PALMS FOR PALM SUNDAY

**25 POUNDS PALMETTO PALM LEAVES**, with bud leaves for crosses, delivered post-paid to any address for \$4.00. Address, **J. SWINTON WHALEY**, Little Edisto, S. C.

## APPEAL

**FORMER COLLEGE PROFESSOR READY** for ordination needs assistance to refund an indebtedness of \$2,500, due to depression, by a long-term, low-interest loan. Anyone able and willing to render such aid is requested to investigate this appeal. Reply, P-711, care of **LIVING CHURCH**, Milwaukee, Wis.

## LENDING LIBRARY

**THE MARGARET PEABODY LENDING LIBRARY** for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address **LENDING LIBRARY**, Convent of the Holy Nativity, Fond du Lac, Wis.

## HEALTH RESORT

**ST. ANDREW'S CONVALESCENT HOSPITAL**, 237 East 17th St., New York. **SISTERS OF ST. JOHN BAPTIST**. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

## BOARDING

## Los Angeles

**VINE VILLA**: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, **VINE VILLA**, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

## New York City

**HOLY CROSS HOUSE**, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the **SISTER IN CHARGE**.

## MISCELLANEOUS

**A SISTERHOOD IN THE AMERICAN** Church, wishing to expand its work seeks communication with institutions, bishops or parochial clergy. C. H-731, **LIVING CHURCH**, Milwaukee, Wis.

**THE RHODE ISLAND DIOCESAN ALTAR** Guild will rent for \$1.50 a moving picture of altar guild work. Mrs. Perry's Manual for Altar Guilds may also be obtained at 32 Westminster St., Providence. Price 75 cts.

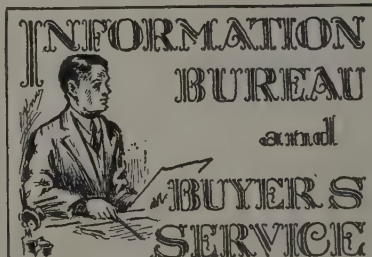
## HOUSE OF RETREAT AND REST

**SISTERS OF THE HOLY NATIVITY**, Bay Shore, Long Island, N. Y. There are now openings for guests wishing to spend the winter. Mild climate. House well heated. References required.

## CHURCH LITERATURE FOUNDATION, INC.

**THE ABOVE-NAMED CORPORATION**, organized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of **THE LIVING CHURCH**, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent **THE LIVING CHURCH**, six the Church at Large. President, Rt. Rev. B. P. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write **THE INFORMATION BUREAU**, **THE LIVING CHURCH**, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.



# Church Services

## California

### Church of the Advent, San Francisco

261 Fell Street, HEMLOCK 0454  
REV. K. A. VIALI, S.S.J.E., Rector  
Sundays: 8, 9:30, 11 A.M., 8 P.M.  
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

## District of Columbia

### St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communion.  
" 11:00 A.M. Solemn Mass and Sermon.  
" 8:00 P.M. Solemn Evensong, Sermon.  
Daily Mass, 7:00 A.M., also Thursday, 9:30.  
Fridays, Evensong and Intercession at 8:00.  
Confessions, Saturdays, 8:00 to 9:00 P.M.

## Illinois

### Church of the Ascension, Chicago

1133 N. La Salle Street  
REV. WILLIAM BREWSTER SNOSKOFF, Rector  
Sunday Masses: 8:00, 9:15, 11:00 A.M.,  
and Benediction 7:30 P.M. Week Day Mass,  
7:00 A.M.  
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

## Massachusetts

### Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector  
Sundays: Holy Communion, 7:30 and 8:15  
A.M.; Young People's Mass, 9 A.M.; Church  
school, 9:30 A.M.; Matins, 10 A.M.; High Mass  
and Sermon, 10:30 A.M.; Solemn Evensong and  
Sermon, 7:30 P.M.  
Week-days: Matins, 7:15 A.M.; Mass, 7:30  
A.M.; Evensong, 5 P.M. Thursdays and Holy  
Days additional Mass, 9:30 A.M. Confessions:  
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;  
3:30-5 P.M.

### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sundays: Masses, 7:30 and 9:30 A.M. High  
Mass and Sermon, 11 A.M. Sermon and Bene-  
diction, 7:30 P.M.  
Week-days: Masses, 7 and 8 A.M. Thursdays  
and Holy Days, 9:30 A.M., also.  
Confessions: Saturdays from 3 to 5 and 7  
to 9 P.M.

## Minnesota

### Gethsemane Church, Minneapolis

4th Avenue South at 9th Street  
REV. AUSTIN PARDUE, Rector  
Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.  
Wed., Thurs., and Holy Days.

## New Jersey

### Grace Church, Newark

Broad and Walnut Streets  
REV. CHARLES L. GOMPH, Rector  
Sunday Masses, 7:30, 9:30, and 11:00 A.M.;  
Evensong, 8:00 P.M.  
Week-day Mass, 7:30 A.M.; Fridays and  
Holy Days, 9:30 A.M., also.  
Confessions: Fridays, 8:00 P.M.; Saturdays,  
5:00-6:00 and 7:30 P.M.

## New York

### Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway  
REV. A. APPLETON PACKARD, JR., Rector  
Sundays: Low Mass, 7:30 A.M.  
Church school, 9:30 A.M.  
Solemn Mass and Sermon, 10:30 A.M.  
Vespers and Benediction, 4:00 P.M.  
Week-days: Daily Mass, 7:00 A.M.  
Friday Mass: 9:00 A.M.  
Confessions: Saturdays 4 to 5; 7 to 8 P.M.  
Telephone: Kingston 1265.

### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., LL.D., Rector  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Noonday Services Daily (except Saturday),  
12:20.

## CHURCH SERVICES—Continued

## New York

### Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street  
Sundays: The Holy Communion, 8:00 A.M.;  
Children's Service, 9:30 A.M.; Morning Prayer,  
Holy Communion and Sermon, 11:00 A.M.;  
Evening Prayer, 4:00 P.M. Week-days (in  
chapel): The Holy Communion, 7:30 A.M.;  
Morning Prayer, 10:00 A.M.; Evening Prayer,  
(choral except Monday and Saturday), 5:00 P.M.

### Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.  
(Served by the Cowley Fathers)  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Vespers and Benediction (Rector), 8.  
Week-day Masses, 7, 8 and 9:30.  
Confessions: Thursdays, 5 to 6; Fridays, 7  
to 8; Saturdays, 3 to 5 and 8 to 9.

### Holy Cross Church, New York

Avenue C between 3d and 4th Streets  
Sunday Masses: 8:00 and 10:00 A.M.  
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

### The Transfiguration 1 East 29th Street

"The Little Church Around the Corner"  
REV. RANDOLPH RAY, D.D., Rector  
Communions, 8 and 9 (Daily 7:30).  
11—Missa Cantata—Sermon; 4—Vespers.

## Pennsylvania

### S. Clement's Church, Philadelphia

20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sundays: Low Mass at 7 and 8.  
High Mass, for Children at 9:15.  
Solemn Mass and Sermon at 11.  
Solemn Vespers and Sermon at 8.  
Daily: Mass at 7, 8, and 9:30.  
Friday: Sermon and Benediction at 8.  
Confessions: Friday, 3-5; 7-8. Saturday,  
11-12; 3-5; 7-9.  
Priest's telephone: Rittenhouse 1876.

### Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
SUNDAYS:  
Mass for Communions, 8:00 and 9:00.  
Solemn High Mass and Sermon, 11:00.  
Evensong and Sermon, 4:00.  
DAILY:  
Low Mass, 7:00 and 7:45.  
Matins, 9:00.  
Holy Days and Thursdays, 9:30.  
Intercessions, 12:30.  
Evensong, 5:00.  
CONFESIONS:  
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.  
TELEPHONE:  
Clergy House—Pennypacker 5195.

## Wisconsin

### All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street  
VERY REV. ARCHIE I. DRAKE, Dean  
Sunday Masses, 7:30, 9:30, 11:00.  
Week-day Masses, 7:00 A.M.  
Confessions: Saturday, 5-5:30, 7:30-8:30.

## RADIO BROADCASTS

K FOX, LONG BEACH, CALIFORNIA, 1250  
kilocycles (239.9). St. Luke's Church.  
Morning service every Sunday (including  
monthly celebration) at 11:00 A.M., Pacific  
Standard Time.

K FPY, SPOKANE, WASHINGTON, 1340  
kilocycles (223.9). Cathedral of St. John  
the Evangelist. Evening service every Sunday  
from 8:00 to 9:00 P.M., P. S. Time.

K GHE, PUEBLO, COLO., 1320 KILOCYCLES  
(227.1). Church of the Ascension. Every  
Sunday at 11 A.M., Mountain time, until  
Easter.

K GO, SAN FRANCISCO-OAKLAND, CALIF.  
790 kilocycles (380 meters). Grace Cath-  
edral. Morning service first and third Sunday,  
11:00 A.M., P. S. Time.

K IDO, BOISE, IDAHO, 1350 KILOCYCLES  
(260.7). St. Michael's Cathedral. Vesper  
Service every Sunday at 5 P.M. Mountain time.  
Also daily Organ Recital from 6 to 6:30 P.M.

K VOR, COLORADO SPRINGS, COLO., 1270  
kilocycles (231.6). Grace Church. Every  
Sunday at 11 A.M., Mountain Time.

WBBM, CHICAGO. BISHOP STEWART  
will be the preacher on the Church of the  
Air, a national radio hook-up, over the Colum-  
bia network Sunday, January 17th, at 9:30  
A.M. Assisting in the service will be a mixed  
choir from St. Luke's Church, Evanston.  
January 15th at 1 P.M., the Rev. Alfred New-  
bery will speak on "Redemption."

W BZ, SPRINGFIELD, MASS. 990 KILO-  
cycles (302.8). The Religious Life Hour,  
Sundays at 3:00 P.M., E. S. Time.

W CBM, BALTIMORE, MD., 1370 KILO-  
cycles (218.8). Services and sermon every  
Monday morning at 11 A.M., E. S. time, under  
auspices of Baltimore Federation of Churches.  
Rev. Dr. Arthur B. Kinsolving, preacher.

W IP, PHILADELPHIA, PA., 610 KILO-  
cycles (492). Church of the Holy Trinity.  
Every Sunday at 10:45 A.M., E. S. Time.

W IBA, MADISON, WIS., 1280 KILOCYCLES  
(234.2 meters). Grace Church. Alternate  
Sundays, 10:45 A.M., C. S. Time.

W KBW, BUFFALO, N. Y., 1470 KILO-  
cycles (204). Church of the Good Shep-  
herd. Morning services every Sunday at 9:30,  
E. S. Time.

W LBW, OIL CITY, PA., 1260 KILOCYCLES  
(238 meters). Christ Church. Every  
Wednesday, 12 noon to 12:30 P.M., E. S. Time.  
Rev. William R. Wood, rector.

W MAL, WASHINGTON, D. C., 630 KILO-  
cycles (475.9). Washington Cathedral, the  
Bethlehem Chapel or the Peace Cross every  
Sunday. People's Evensong and Sermon (usu-  
ally by the Bishop of Washington) at 4:00  
P.M., E. S. Time.

W PG, ATLANTIC CITY, N. J., 1100 KILO-  
cycles (272.6). St. James' Church, every  
Sunday at 4:30 P.M., E. S. Time. Rev. W. W.  
Blatchford, rector.

W RBQ, GREENVILLE, MISS., 1210 KILO-  
cycles (247.8). Twilight Bible class lec-  
tures by the Rev. Philip Davidson, rector of  
St. James' Church, every Sunday at 4:00 P.M.,  
C. S. Time.

W RVA, RICHMOND, VA., 1100 KILO-  
cycles (270.1). St. Mark's Church, Sunday  
evening, 8:15 P.M., E. S. Time.

W TAQ, EAU CLAIRE, WIS., 1330 KILO-  
cycles (225.4). Service from Christ Church  
Cathedral, Eau Claire, second and fourth Sun-  
days at 11:00 A.M., C. S. Time.

W TAR, NORFOLK, VIRGINIA, 780 KILO-  
cycles (334.4). Christ Church every Sun-  
day, 11 A.M., E. S. Time.

## BOOKS RECEIVED

(All books noted in this column may be ob-  
tained from Morehouse Publishing Co., Mil-  
waukee, Wis.)

Church Assembly, Press and Publications Board,  
Church House, Westminster, S. W. 1, Eng-  
land.

Official Year-Book of the Church of England,  
1932. \$1.40.

The Faith Press, Ltd., 22 Buckingham St., Char-  
ing Cross, W. C. 2, London, England.

Morehouse Publishing Co., 1801-1817 W. Fond du  
Lac Ave., Milwaukee, Wis. American Agents.

Forbid Them Not. Modern Methods of Edu-  
cation Applied to Religious Teaching. By  
Sister Gladys, C.S.P. Paper, 40 cts.; Cloth,  
80 cts.

Methods of Self-Examination. By a Group  
of Priests. With Foreword by Edward A.  
Down, M.A. Paper, 30 cts.; Cloth, 60 cts.

The Priest in the Confessional. Papers read  
at a Convention of Priests Held at St.  
Anselm's Church, Davies St., in May, 1931.  
Edited by J. F. Briscoe, M.A. 80 cts.

The International Press. 106 Seventh Ave., New  
York City.

Gaynor. By Louis Heaton Pink. The Tam-  
many Mayor Who Swallowed the Tiger.  
\$2.75.

Harper & Bros., 49 E. 33rd St., New York City.  
Can Europe Keep the Peace? By Frank H.  
Simonds.

The Macmillan Co., 60 Fifth Ave., New York  
City.

The Riddle of Economics. By Ellisha E. Garri-  
son. \$2.50.

National Association of Book Publishers, Room  
1401, 347 Fifth Ave., New York City.

Economic Survey of the Book Industry, 1930-  
1931. Final Report by O. H. Cheney.



## Joint Commission of the Anglican and Orthodox Churches Submits Its Report

### Agreement Reached On Four Essentials — Nicene Creed, Scriptures, Tradition Basis of Accord

L. C. European Correspondence  
Wells, Somerset, England, December 27, 1931

READERS OF THE LIVING CHURCH WILL remember that, at the close of the Lambeth Conference of 1930, it was agreed that a joint commission of the Anglican and Orthodox Churches should meet at Lambeth to continue the discussions, points of agreement, and differences between the Churches, that had borne such good fruit at the conference itself. Further, a previous letter in this series, bearing date of November 1st, has described the meeting of this commission at Lambeth in October, 1931, and given some account of the personnel of the same, on both its sides. The report of the commission (the publication of which was delayed by the needs of securing an agreed translation of the minutes in both English and Greek) was published on December 24, 1931, and we now present a summary of a rather lengthy document for study by all interested in it.

The commission was, of course, strictly limited by its terms of reference, which did not empower it to propose any broad or vague terms of union between the two Churches, the authorities of which had authorized it to meet, but simply to prepare a joint statement on the theological points about which there is difference or agreement between them. It was not, however, obliged to begin at the beginning in so wide a subject. The committee of the Lambeth Conference had already debated several subjects with the delegation of the Orthodox bishops that was sent to England in 1930, and had arrived at an agreement on those points with the delegation, which agreement was afterwards endorsed by the conference as a whole as a fair statement of the doctrine of the Church of England, and accepted by the delegation as in accord with that of the Orthodox Church.

This agreement then—which appears in the Report of the Lambeth Conference, pp. 131-140, and deals with such matters as the Anglican view of the Real Presence, the eucharistic sacrifice, the apostolic succession, and ordination—could be, and was, taken by the "joint commission" as agreed matter, which could be put before any Orthodox or Anglican synod without further debate (Report of Joint Commission, Sec. II).

#### FOUR FUNDAMENTALS

On the same authority the commission passed on to the synods in question the suggestions made by certain Anglican bishops, in Europe and America, for the allowance of intercommunion in certain defined cases of emergency. These matters being agreed on, the commission could proceed to certain fundamental matters of doctrine, settlement of which should logically have preceded, maybe, the debate on the points referred to, but which as a matter of convenience were taken after them. These were: (1) the Christian revelation; (2) the relations of Scripture and Tradition; (3) the Creed of the Church; (4) the doctrine of the Holy Spirit.

On the first matter there was little debate. All agreed that (IV. 1),

"We accept the divine revelation which was delivered once for all in our Lord Jesus Christ, and we receive it as it has been revealed in the Holy Scriptures, and as it has been made known and handed down from the Apostles in the tradition of the Church by the operation of the Holy Spirit."

Obviously this implied a necessity of defining what is meant by Holy Scripture, and what is its relation to tradition. "Scripture" to both Churches means the canonical books as received in the Anglican communion. By both that body and the Orthodox, the deuterocanonical books are considered as matter to be read for instruction and edification, but not for the settlement of ecclesiastical dogmas.

On the matter of the relation of Scripture, thus defined, to the tradition of the Church, there was more debate. Anglicans quoted Article VI of the Thirty-nine that are still of authority in the Church of England—though by no means in all of the Churches of her communion—to the effect that "Holy Scripture containeth all things necessary for salvation," and quoted patristic evidence in support of the position. Orthodox countered by saying that, with them, tradition was of equal authority, as completing, explaining, and interpreting Scripture, and quoted Fathers to justify their traditional position also. After a discussion which, though long, was always most amicable, it was agreed to define "tradition" in this use of the word, as "the truths which came down from our Lord and the Apostles through the Fathers, which are confessed unanimously and continuously in the undivided Church, and taught by the Church under the guidance of the Holy Spirit." Tradition being thus understood, all could agree that

"Everything necessary for salvation can be founded upon Holy Scripture, as completed, explained, interpreted, and understood in the holy tradition, by the guidance of the Spirit residing in the Church."

It was further added that

"We agree that nothing contained in tradition (i.e., as the word has been defined) is contrary to the Scriptures. Though these two may be logically defined and distinguished, yet they cannot be separated from each other or from the Church" (Section IV. 2).

#### THE CREED

The Creed of the Church (IV. 3) presented no difficulty. All agreed that the only creed of full authority is that known as the Nicene, which ought to be accepted without addition or subtraction. It was, however, agreed that a Western Church had the right to use, e.g., the Apostles' Creed as a baptismal formula, or any document of local authority for purposes of instruction.

This led naturally (IV. 4) to the *filioque* clause, on which the commission had no need to do more than to rehearse and define agreements already reached in less official wise in 1875 at Bonn, and in 1921 in London. By these the irregularity of the addition was admitted as past denial or defence, but the doctrine satisfactorily explained, as intended to assert no more than the teaching of St. John of Damascus, that the Holy Spirit proceeds "from the Father through the Son," and not as asserting in any sense the existence of two *apxai* or sources of being in the Godhead.

Lesser matters were then approached. No one contested the desirability of a variety of custom or rite in the Church Catholic, while admitting the existence of a second class of usages that are based on the authority of a general or Catholic decree. It was agreed that every Christian ought to follow the usage of the Church to which he may belong (IV. 5).

The question of the number of the sacraments was then debated. All agreed that two sacraments are preëminent, but the Orthodox pointed out that it is the belief of their Church that the other five of those "commonly called sacraments" ought not to be considered as matters of secondary import, as being necessary for the spiritual life of the body. While defending their own use for themselves, the Anglicans readily admitted that the other rites named have the character of sacraments, and are properly so called.

#### PROGRESS REPORTED

The commission then decided to report progress to the two authorizing bodies that had sent it to its work, though admitting that there were other matters which it would be needful to discuss on some convenient occasion in future.

The members of the Orthodox delegation undertook readily that the report of the Lambeth Conference, and also that of this commission, should be laid before the coming synod or pro-synod of the Orthodox Church. They undertook also that the recent agreement made between the Anglican Church and the Old Catholics should also be so laid.

By this, as a consequence of the acceptance of the "Declaration of Utrecht" as consistent with the teaching of the Church of England, the Anglicans and the Old Catholics have reached this concordat:

(1) Each communion recognizes the catholicity and independence of the other, and maintains its own.

(2) Each communion agrees to admit members of the other communion to its sacraments.

(3) While this intercommunion does not require from either Church the acceptance of every form of devotion or practice current in the other, it does imply that each believes the other to hold all essentials of the Christian faith.

This agreement now only awaits endorsement by the convocations of the Church of England to be a *fact accompli* in this country.

It is obvious that there is much to discuss in a declaration so important as that of this commission, and that we hope to do in the succeeding letter to THE LIVING CHURCH.

W. A. WIGRAM.

#### DOMINICAN REPUBLIC ARCHDEACON RESIGNS

SANTO DOMINGO, D. R.—The Ven. William Wyllie, rector of the Church of the Epiphany, Santo Domingo City, and archdeacon of the Dominican Republic, has resigned his post here and is to return to the United States after Easter. His mail, for the present at least, is to be sent to 281 Fourth avenue, New York.

Besides the church in Santo Domingo City, the archdeacon had charge of St. Andrew's, Boca Chica; All Saints', La Romana; St. Mary's, Quisqueya; St. Luke's, San Isidro. The republic of Santo Domingo occupies the eastern part of the island of Haiti and is under the supervision of the Bishop of Haiti, the Rt. Rev. Harry Roberts Carson, D.D.



# Encyclical of Pope Is Combination of Chaste Appeal and Seductive Rhetoric

Though Anglicans Desire Unity It Is Not Through Submission to Rome, Says Canadian Primate

The Living Church News Bureau  
Toronto, January 6, 1932

THE PRIMATE, THE MOST REV. C. L. Worrell, Archbishop of Nova Scotia, has issued the following statement on the last encyclical of Pope Pius XI:

"The encyclical is a combination of fact and fiction, of historic statement and delusive deduction, of virtuous appeal and seductive rhetoric.

"His Holiness shows righteous wrath at the existing evil in the world, prevalent even in his own flock notwithstanding their infallible leaders. He cites the virtues of the Virgin Mary as the pattern to follow and the great honor conferred upon her in making her the instrument for bringing the Son of God into the world, but that is all. The Council of Ephesus, called in 431, was not called by Celestine, the then Bishop of Rome, but by the Emperor Theodosius II, and the Presiding Bishop was Cyril of Alexandria, although Celestine was represented by a delegate as were other bishops.

"That Council met to consider the teaching of Nestorius, Bishop of Constantinople, that Mary was not Theotokos but Christotokos, not the mother of God but of Christ, and that in Christ there are two persons, one divine and the other human. The Council determined that Christ is but one person in whom two natures are intimately united but not confounded—one person who is both human and divine. He was true man 'touched with the feeling of our infirmities' and yet He was one with the Father. Mary was the agent appointed for accomplishing this. All acknowledge her goodness and we must believe that she would not have been selected for the purpose of completing the Incarnation if she had been other than pure and of holy life. She still was as she says herself in the Magnificat, the handmaiden, not the princess.

"'When in the fifth century' (to quote Bryce) 'the horizon grew black with clouds of ruin, those who watched with despair or apathy the approach of irresistible foes fled for comfort to the shrine of a religion which even those foes revered.' This was natural as it was wise. But to declare that, in the present critical condition of the world in this twentieth century, the only safety lies in a turning of non-Romans to the papal fold is presumptuous and unwarranted, and is not parallel to the desperate condition of the fifth century. Then Rome was clearly one of the central powers among the other more feeble Christian communities. Today there are in the world strong and comforting and helpful Christian bodies which have shown in their work what can only be construed as the presence of the spirit of Christ leading them for His purposes.

"That a united Christian Church is devoutly desired by all true believers in Christ as the thing most needed to help the world out of the mess into which it has fallen—alike in Roman as in Protestant communities—is quite true.

"But that can never be accomplished by the absorption of free bodies by a dictatorship which insists on imposing long-resisted and fully discredited tenets as the conditions for union.

"The belief in the one Mediator between God and man—Christ Jesus our Lord and Saviour—will not permit of any other intermediary.

"The trust in Christ as the living and ever-present King of kings will not permit of the assumption of a vice-regency in the person of a man who, though hold-

ing high office among his followers, has not always—so history tells—possessed Christ-like qualities.

"Let it be understood—Anglicans desire reunion of Christendom, but it must be with the full recognition of what was done in the sixteenth century and with the acceptance of the truths which were acknowledged long before the Council of Trent and are proved by Holy Scripture.

"The encyclical must be commended for its pious platitudes concerning virtuous and godly living, and the need of building the home life through the bond of matrimony as the foundation of true citizenship here and hereafter. But the invitation to discard the faith as it was once delivered to the saints and as it is held by the many thousands of those who have protested against the accretions to that faith which have come from the earthen vessels which strove to hold it, fails to grip the student of history or the simple follower of Jesus Christ who believes 'There is none other name under Heaven given among men whereby we must be saved.'"

## HOME MISSIONS COUNCIL OF NORTH AMERICA MEETS IN TORONTO

The Home Missions Council and the Council of Women for Home Missions of North America held their annual meetings this week at the King Edward Hotel, Toronto.

The feature of the joint session on Monday afternoon was the address by the Rev. James Myers, industrial secretary of the Social Service Commission of the Federal Council of the Churches of Christ on the City and Industrial Situation in the United States. He urged that the Churches should come closer to the labor movement, the rebuilding of slum areas to help relieve unemployment, and the abolition of child labor.

Other speakers included Mrs. Orrin Judd, president of the council of women for Home Missions; Miss Cartwright, principal of St. Hilda's College and president of the Toronto diocesan board of the W. A., Bishop McConnell of the Methodist Church who spoke on the right of Church courts to issue pronouncements on social and economic questions; the Hon. N. W. Rowell, former president of the Council of the Canadian government and vice-president of the institute on Pacific Relations; the Rev. H. G. Forster, superintendent of non-Anglo-Saxon work, of the United Church in Canada; the Rev. Dr. R. B. Cochrane, secretary of the board of home missions of the United Church in Canada.

## PRAYERS FOR THE VICEROY OF INDIA AT CHRIST CHURCH CATHEDRAL, OTTAWA

At the request of the Rt. Rev. J. C. Roper, Bishop of Ottawa, members of Christ Church Cathedral congregation prayed last Sunday that Earl Willingdon, Viceroy of India, might be given the spiritual direction necessary in a difficult period of his work in the Far East.

The task of the Viceroy, former Governor-General of Canada, is full of problems which will require great patience and wisdom, Bishop Roper said. Just a year ago the Earl and Countess were bidden farewell by the congregation and assured of constant remembrance. Now a cable will be sent them reaffirming the sentiment.

## BISHOP MOWLL WOUNDED AND MOBBED BY CHINESE BANDITS

Word was received here that the Rt. Rev. Howard Mowll, Bishop of Western

China, and formerly on the staff of Wycliffe College, had been seriously wounded by Chinese bandits and robbed of his money and baggage.

## BISHOP SEAGER TAKES UP WORK IN THE DIOCESE OF HURON

A large congregation that filled St. Paul's Cathedral, London, Ont., welcomed the Rt. Rev. Charles A. Seager, D.D., the new Bishop of Huron, to his diocese last Sunday morning.

Bishop Seager reached the city safely Saturday afternoon after a succession of incidents, attendant on the sleet storm, that caused a good deal of anxiety. A motor truck and trailer hauling the Bishop's household furnishings from Kingston were ditched and burned near Toronto, with the result that plans for occupying Bishopstowe have been disarranged. The bishop lost his library, pictures, and manuscripts.

All efforts to locate the Bishop were unavailing till it was learned he had abandoned his motor trip at Toronto and arranged to continue to London by train, accompanied by Mrs. Seager.

Speaking in the Cathedral the Bishop said,

"I am honored to follow a man whom I considered to be the greatest bishop the Anglican Church in Canada ever had, who was so beloved and honored. I cannot take Archbishop Williams' place. I can only take my own."

On Tuesday the House of Bishops of the province of Ontario confirmed the appointment of Bishop Seager to the diocese of Huron.

## MISCELLANEOUS NEWS

The Rev. F. C. Ward-Whate, priest vicar of St. Alban's Cathedral, Toronto, underwent an operation at Grace Hospital, on New Year's Eve. He is reported as making favorable progress.

At a meeting of the rural deanery of Lunenburg held at Chester, the Rev. G. W. Bullock, rector of Bridgewater, was elected rural dean in succession to the late Canon Harris, D.D. The new rural dean, who is a son of the late Rev. William Bullock, has been rector of the parish of Bridgewater for the past eight years. During the late war he was padre with the Canadian Expeditionary Forces, and besides being wounded was mentioned in despatches.

## PROVIDENCE CATHEDRAL AIDS CITY UNEMPLOYED

PROVIDENCE, R. I.—The Cathedral of St. John has opened rest and recreation rooms on the first floor of the parish house for the unemployed of the city. The free lodging houses are closed all day to make ready for the lodgers at night. To provide a place for a part at least of the great numbers of unemployed men who are turned out into the cold the Cathedral put its plan into effect.

Newspapers, magazines, dominoes, cards, and stationery are provided.

To reach the younger class of men and women who have felt the effects of the depression but not so disastrously as the unemployed, the Cathedral plans to conduct Friday dances throughout the winter. The admission fee will be ten cents. Proper chaperoning will be provided.

The thought back of the plan is that this winter will be a critical time for young folk whose resources have been sharply curtailed. The Church's oversight will help to solve the serious problem involved.

St. John's Mission, Spencer, New York, has but seven communicants, and yet from that small group comes a future missionary, a young woman now in training.



## Bishop of New York and Rector Deplore Public Indifference to Municipal Ills

### Church Folk Must Take Stand Against Corrupt Policies—Provincial Synod Meets

The Living Church News Bureau  
New York, January 9, 1932

WITHIN THE WEEK BISHOP MANNING and the Rev. Dr. W. R. Bowie have publicly deplored the apathy which exists among the people of this city in the face of the amazing revelations which have been made and which are continuing to be made of gross corruption in the affairs of our municipal government.

The Bishop, speaking last Sunday in Christ Church, declared this prevailing indifference to be of serious consequence. He said that we are seeing a cold indifference against plainly revealed corruption and wrong-doing in our city government that is appalling.

Dr. Bowie, delivering yesterday the first of a series of talks based on the revelations of the Seabury investigation, described our city government as one used by too many of its supposed public servants as a convenient source of private gain. He declared that it is well within the range of possibility that out of this investigation there may arise a ground swell of civic indignation which will give us an efficient and public-spirited municipal government.

#### PROVINCIAL SYNOD MEETS

With the diocese of New York acting as host to the delegates, the eighteenth annual synod of the province will hold its opening session on January 12th in Christ Church, Bronxville. The appointed speakers on that occasion are Bishop Manning and the president of the province, Bishop Stires of Long Island. The sessions are to continue through Wednesday, with adjournment scheduled to take place at noon on Thursday. Reports of the sessions will be given in next issue.

#### GENERAL SEMINARY ITEMS

At 4 o'clock in the afternoon of Wednesday, January 20th, the recently completed Seabury Hall at the General Theological Seminary will be dedicated.

This date, January 20th, has been appointed as the time of the annual mid-winter reunion of the associate alumni of the institution. Dr. Easton, is to give a lecture, there will be a reception in the new Seabury Hall, and after Evensong comes the alumni dinner, to be held in the seminary refectory at which the speakers are to be Bishop Perry, Dean Foscibroke, Professor Shepard, and Chancellor Brown of New York University.

#### CHURCHMAN'S ASSOCIATION ELECTION

At its first meeting of the new year, held on January 4th, the Churchman's Association held its annual election of officers. The Rev. Dudley S. Stark, vicar of Holy Trinity Church, St. James' parish, was elected president to succeed the Rev. Francis A. Sanborn; the Rev. Worcester Perkins, rector of the Church of the Holy Communion, was reflected secretary; and the Rev. John G. Kepler, also of the staff of the Church of the Holy Communion, was chosen to be treasurer, succeeding Mr. Stark in that office.

#### ST. STEPHEN'S NEED IS \$1,000,000

In an appeal signed by Dr. Nicholas Murray Butler of Columbia University and

### QUEEN OF THE NETHERLANDS GRATEFUL TO DR. GUTHRIE

NEW YORK—"Her Majesty, the Queen of the Netherlands, instructs me to thank you and the wardens and vestrymen of St. Mark's-in-the-Bouwerie for your gracious resolution, copy of which was sent her Majesty with the clerk's letter of November 10th, and for your highly appreciated decision to establish in perpetuity a seating in the church for the use of representatives of her Majesty's government."

This is a letter, *in toto*, sent by Queen Wilhelmina to the Netherlands Minister in Washington, J. H. van Royen, in answer to a communication sent by the Rev. W. R. Guthrie, rector of the Church of St. Mark's-in-the-Bouwerie, pertaining to the perpetual establishment of a seating in the historic church for representatives of the Netherlands.

the Rev. Dr. Bernard Iddings Bell, warden of the college, \$1,000,000 is asked immediately for the sustenance of St. Stephen's College at Annandale-on-Hudson, a school affiliated with Columbia.

The trustees of Columbia, in a recent survey of the activities of St. Stephen's, have found the work of the college to be creditable to a "high degree," therefore worthy of support. They do not feel, however, that the enrolment should be increased at this time, for the school is filled to its capacity, but an immediate endowment of one million dollars would make it possible for the school to continue its admirable work.

#### BIBLE MAY BE READ IN CITY SCHOOLS

By a decision of the Court of Appeals at Albany, rendered last Tuesday, the Bible may be read in the public schools of New York City. This ruling was made in reply to Joseph Lewis, president of the Free Thinkers of America, who sought to prevent such reading. While his contention was based on the ideas of religious freedom and of separation of Church and State, he pleaded against the waste of public money in making the purchases of Bibles which a favorable ruling would necessitate. The opinion of the court declared that the books are already in hand and stated that there is no provision for further expenditure in the matter. In spite of the controversial aspect of the case, the court avoided any reference to its religious significance.

#### ITEMS

The Most Rev. Dr. James DeWolf Perry, Presiding Bishop, observed on the feast of the Epiphany the 21st anniversary of his consecration as Bishop of Rhode Island. The full staff of the workers at the Church Missions House attended a service there in observance of the occasion.

The Rev. Dr. S. Parkes Cadman is to be the preacher at the Cathedral tomorrow afternoon when observance will be made of the George Washington bi-centennial. This service is under the auspices of the General Citizens' Committee and of the Greater New York Federation of Churches.

Two former local parish priests are returning to New York as special preachers. Dr. Henry Lubeck, now of Washington Cathedral, and for many years the influential rector of the former parish of Zion and St. Timothy in West 57th street, is to preach tomorrow in St. Thomas' Church; and Dr. Mockridge, rector of St. James' Church in Philadelphia and formerly vicar of Trinity Chapel here, is to be the noon-day preacher this coming week in Trinity Church.

It sounds like a remarkably good response which was made on what was termed Episcopal Day at the recent sale of articles made by the blind and sponsored by the State Commission for the Blind. The sale continued several days in one of the stores of the Empire State building, and on our day, \$1,029 was received. The purchase price in each case went directly to the blind worker.

The Rev. John S. Baldwin, O.H.C., is to conduct a preaching mission in old St. Paul's Church, Eastchester, Mt. Vernon, February 7th to 14th. By way of preparation the rector, the Rev. W. Harold Weigle, is to conduct prayer meetings in a dozen or more homes of his parish.

The Rev. Dr. Norwood of St. Bartholomew's paid a tribute to a number of contemporary preachers in his sermon of last Sunday, citing them as spiritual leaders because of their insistence upon the universality of the spirit of Christ, "His complete identification with everything that is glorious and lovely in humanity." Dr. Norwood praised six New York clergymen for such preaching; two of them, Dr. Fosdick and Dr. Cadman of other communions, and in our own number the Rev. Drs. Bowie, Melish, Reiland, and Robbins. Of course, Dr. Norwood himself can be counted as a seventh, and possibly there are others whom he has not heard.

HARRISON ROCKWELL.

### CHURCH ARMY JUBILEE YEAR SEES SISTERS AT WORK HERE

NEW YORK—Not only has Church Army moved into this country and taken possession, but in its jubilee year—the order being founded in 1882 by Prebendary Wilson Carlile—an auxiliary to Church Army has been established here and is already about its business.

For several years Sister Annie Horner of England worked in the industrial section of Philadelphia, actively engaged in mission work, visiting in homes, working with women and girls in groups, and preaching outdoors. Now she is in South Dakota among the Sioux Indians. Out on the prairie in the summer she conducts Bible schools, and is constantly at work on the Crow Creek Reservation at Fort Thompson, visiting Indian families, tending the sick, teaching and preaching. There have been many young American women eager to take up this work, and it is now possible for them to become Church Army Sisters. Among the present group of candidates in training at the Army's training center at Bishop McVicker House, Providence, R. I., are several women who have left their business careers in Michigan, North Carolina, and Massachusetts to become Sisters. In addition to the regular evangelistic course, they will receive nursing and first-aid training, that they may care for bodily needs as well as for the soul.

Miss Marie Carlile, sister of the Rev. Wilson Carlile, who by the way is also a prebendary of St. Paul's Cathedral, London, and a companion of honor to King George V, is the leader of the Church Army Sisters of whom there are five hundred.

Church Army itself is a recognized co-operating agency of the Church. Bishop Manning of New York is one of the founders and is a member of its board of directors, along with Bishop Perry, Presiding Bishop of the American Church. Samuel Thorne, Wall street lawyer and well known Churchman, is president.

In its half-century of service, the Army has trained nearly five thousand men and women evangelists. It is supported entirely by voluntary gifts. Audited accounts are published yearly. Gifts for the extension of the work in lumber camps, visiting isolated rural families, missions in prisons, and for the training of more workers will be gladly received by the treasurer, S. Van B. Nichols, Church Army Headquarters, 416 Lafayette street, New York City.



## Massachusetts Church Service League To Hold Annual Meeting January 20th

### More Women Than Men Register For Yearly Gathering—News In Brief

The Living Church News Bureau  
Boston, January 9, 1932

WHEN THE MASSACHUSETTS CHURCH Service League holds its twelfth annual meeting on January 20th, certain arrangements will be the reverse of those of a year ago. Then the women met in the crypt of St. Paul's Cathedral; the clergy and laymen met in Ford Hall, Ashburton place. This year the women will meet in Ford Hall and the men in the Cathedral crypt—a change necessitated because the crypt would not hold all of the women who wished to attend.

The conference for clergy and laymen will be on a subject very pertinent to present day conditions. The leader will be Spencer Miller, Jr., consultant on Industrial Relations, Department of Social Service of the National Council.

Miss Katharine Grammer, associate secretary for college work in the province of New England, will address the women. At the afternoon joint session in Ford Hall, The Church and the Individual in the City and in the Country will be expounded by the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, and the Rt. Rev. Charles K. Gilbert, D.D., Suffragan of New York. Bishop Dallas will speak from the point of view gained by work in the rural districts and Bishop Gilbert will treat the subject from the urban standpoint. Certain changes in the constitution and by-laws will be voted upon at this meeting by the delegates from the parishes.

#### NEW CHAPEL IS ADDED TO MALDEN CHURCH

A new chapel made possible through the adaptation of space already available in what will some day normally develop into a south transept, has been completed for St. Paul's Church, Malden. The problem of organ pipes surmounted by an arch was solved by treating them as part of the reredos of the chapel and joining them to the dossal curtain by the use of the same color in both. A deep window sill forms a natural credence table. The furnishings of this little chapel have historical as well as sentimental value. The chapel altar is the original altar of the parish, dating back to 1872 when it was purchased with a gift of money received from the neighboring parish of Grace Church, Medford. The altar rail came from St. John's Memorial Chapel of the Episcopal Theological School, Cambridge. The gift of this altar rail to the Malden parish was made possible by the repanelling and refurbishing of the school sanctuary as a memorial to the wife of Bishop Lawrence.

#### EMMANUEL CHURCH, BRAINTREE, CELEBRATES 25TH ANNIVERSARY

The service in Emmanuel Church, Braintree, last Sunday morning marked the twenty-fifth anniversary of that parish since its start as a mission and the tenth as an independent parish. Very appropriately, the preacher was the Rev. Dr. William E. Gardner of the staff of Trinity Church, Boston, who, when rector of Christ Church, Quincy, twenty-five years ago established Emmanuel Mission at

Braintree. Congratulatory letters written by Bishop Sherrill and by Archdeacon Bartow were read, as were letters from Bishop Lawrence and Bishop Babcock, both of whom have closely followed the progress of this parish. The rector of Emmanuel Church, Braintree, is the Rev. John C. Poland, Jr., who came as priest in charge of the mission in the spring of 1919.

#### NEWS IN BRIEF

At the Epiphany Conference, which is held annually in order that Church school workers may make a deeper and better preparation for Lent, speakers are Fr. Hamlin, rector of the Church of the Advent, Boston, and Bishop Sherrill.

The *Cathedral Quarterly* for January contains an article by Francis Bowes Sayre of the Harvard Law School dealing with the present world situation and the coming Disarmament Conference. It contains also sermons given in St. Paul's Cathedral by our visitor of the autumn, Bishop Barnwell of Idaho, by Dean Sturges, Dr. James Gordon Gilkey, and Miss Jane R. McCrady, the latter of that well-known social center, the Ellis Memorial.

St. Andrew's Silent Mission was the scene of a Christmas playlet during Christmas week and, presented with the aid of the sign language, it was an immense success. It was also very impressive, as those knowing the sign language used by persons both mute and deaf will realize. Father Time, the Christmas Spirit, the enquiring Earth Child, and the Spirit of Easter emphasized a helpful lesson to the audience.

The Bible Study Hour will be resumed by Dean Sturges in St. Paul's Cathedral on Janu-

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## GEORGE WASHINGTON The Churchman

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ary 17th at 5 P.M., and continue on every Sunday afternoon until Lent. This is in response to urgent requests. Dean Sturges will speak on the Gospel According to St. Mark.

The Rev. Stanley Ross Fisher, of the Institute of Social and Religious Research, recently returned to America after a year of travel and study in the Far East is giving a lecture on January 11th, under the auspices of the Committee on Adult Education of St. Paul's Cathedral. Mr. Fisher's lectures will be followed by two on current events, given by Mrs. Eugene L. Webber on the last two Mondays of January.

Bishop Roberts of South Dakota will preach tomorrow in the Church of Our Saviour, Longwood; Emmanuel Church, Boston; and in St. Paul's Church, Brockton.

The Rev. Leo G. McAfee of the Philippine Islands will begin a series of engagements in Massachusetts on Thursday of next week and continue them through the 24th of this month.

Fr. Klein of the Church of St. Mary the Virgin, New York, will conduct a retreat in St. Francis' House, Cambridge, for the Fathers and Brothers of the Society of St. John the Evangelist from January 11th to 16th.

ETHEL M. ROBERTS.

### RED CROSS NURSING SERVICE

WHEN A SMALL gray cabin boat comes chugging into rock-bound New England coast harbors, that's the Jane A. Delano nurses' ambulance tug making its rounds of the isolated islands. The Jane A. Delano nursing service of the Red Cross cares particularly for the remote locations in the United States which would otherwise be without medical service due either to their financial inability or to the inaccessibility of their geographical locations. Eleven Delano nurses have served in the far away and poor communities during the past fiscal year. The support of the Red Cross nursing service is possible only by the response of the public through memberships at the time of the annual Red Cross Roll Call.

## "Bicycling Parson" of St. Luke's, Chicago, the Rev. H. L. Cawthorne, Resigns Parish

### Retires After Fifty-one Years in Ministry—Bishop Stewart to Broadcast—News Notes

The Living Church News Bureau)  
Chicago, January 9, 1932)

THAT HE WILL SHORTLY RETIRE FROM the rectorship of St. Luke's Church, Western avenue, after serving that parish for thirty-three years, has been made known to the vestry by the Rev. H. L. Cawthorne.

Mr. Cawthorne's retirement will mark the close of a ministry extending over fifty-one years. He will present his last class for confirmation in February after which he expects to relinquish the work which he has done so faithfully under grave difficulties for so many years.

The work at St. Luke's has been little short of remarkable. When Mr. Cawthorne took charge in 1898, Bishop McLaren had a "For Sale" sign on the front of the church. The parish was in debt, the neighborhood was rapidly changing, and the Bishop thought best to dispose of the property and close the church.

In a very few years, the situation had been completely reversed; the debts were paid and the parish was thriving, almost entirely because of the energy and perseverance of Mr. Cawthorne. In those early days, and in fact until a comparatively few years ago, this rector resorted to a bicycle to go from one part of the city to another, calling upon his own parishioners

and seeking contributions from loyal Churchmen for his work.

Within the past two years, the crowning achievement of Mr. Cawthorne's ministry was accomplished when the church was completely renovated and a new front elevation built on it. This was made possible through funds received from the city for the widening of Western avenue.

Before coming to St. Luke's, Mr. Cawthorne was rector for three years of Christ Church, Ottawa, from 1895 to 1898. Other charges which he held were: rector, St. James' Church, Dundee, 1893-95; Trinity Church, Janesville, Wis., 1891-93; St. John's Church, Mason City, Iowa, 1889; St. John's school, Manlius, N. Y., 1882-86. He attended St. Stephen's College and the General Theological Seminary.

In point of service, Mr. Cawthorne is the senior priest of the diocese of Chicago today.

#### SYCAMORE REUNION HELD

Church men and women from all parts of the diocese assembled at Christ Church, Woodlawn, last Sunday for a reunion of those who attended the annual summer conference at St. Alban's School, Sycamore. An all-day program had been planned for the occasion, starting with special services at 11 o'clock in the morning when the Rev. LeRoy S. Burroughs of Ames, Ia., preached.

In the afternoon there was a reception and a supper, followed by the festival service when Bishop Stewart preached. Taking part in this service were: Fr. Burroughs,



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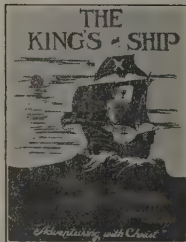
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the Rev. Gerald G. Moore, chairman of the Sycamore Conference committee; the Rev. Walter C. Bihler, dean of the conference faculty; Archdeacon W. H. Ziegler.

The Rev. Morton C. Stone, of the University of Illinois, directed a religious pageant after the service.

#### ORGANIZE NEW INSTITUTE

A north side Church School Institute was organized last night at a meeting of school leaders at St. Peter's Church. Dr. Norman O. Richardson of the Presbyterian Theological Seminary was the speaker.

The following officers were elected: president, the Rev. Ray Everett Carr, of St. Peter's; vice-president, Miss Evelyn Spickard, Church of the Atonement; secretary-treasurer, Edward DiBella, St. Chrysostom's Church.

#### ALL SAINTS' CHURCH TO CELEBRATE

All Saints' Church, Ravenswood, will celebrate the fiftieth anniversary of its founding on January 15th. The celebration will take the form of a reception to all present and former members of the parish, followed on Sunday, January 17th, by a festival service. Dr. Richard Rowley, former rector of the parish, has been invited to be present. Among others invited are the Rev. Almer M. Pennewell, pastor

of the Ravenswood Methodist Church, where the first services of All Saints' parish were held, and the Rev. Morrison Thomas, pastor of the Ravenswood Congregational Church. All Saints' once held its services in this church also.

#### BISHOP TO BROADCAST

Bishop Stewart will be the preacher on the "Church of the Air," a national radio hook-up over the Columbia network, Sunday, January 17th, at 9:30 A.M. Station WBBM will be the Chicago outlet for the broadcast. Assisting in the service will be a mixed choir from St. Luke's Church, Evanston, under direction of Herbert N. Hyde.

Another broadcast of interest this week is on Friday, January 15th, at 1 P.M., when the Rev. Alfred Newbery, rector of the Church of the Atonement, will speak on Redemption—A Study in Human Need.

#### NEWS NOTES

Bishop Stewart is planning a quiet day for clergy of the diocese, just prior to Lent. It will be held at St. Bartholomew's Church, Englewood, on invitation of the Rev. Howard R. Brinker, on February 8th.

Dean Shaller Matthews of the University of Chicago will speak at St. Chrysostom's Church, January 19th.

A children's corner has been established at Grace Church, Pontiac, by the Rev. F. H. O. Bowman, vicar. It includes a small altar, prayer desk, and table.

## Two Leading Philadelphia Parishes, Holy Trinity and St. James', May Consolidate

### Merger Is Approved By Rectors— St. John's, Lansdowne, Celebrates Semi-Centennial

The Living Church News Bureau,  
Philadelphia, January 9, 1932

**M**ANY PHILADELPHIANS WERE STARTLED this morning by the news, which appeared in all the papers, that the merging of Holy Trinity Church, 19th and Walnut streets, and St. James' Church, at 22d and Walnut, had been under consideration for several weeks. The Rev. Dr. Floyd W. Tomkins is rector of Holy Trinity, while the Rev. Drs. John Mockridge and Joseph Fort Newton are co-rectors of St. James'.

The rectors of both parishes have expressed their approval of the plan. Dr. Tomkins explained that, in a matter of Christian economy, the question has arisen as to whether two large churches of the same faith are needed within three blocks. Dr. Mockridge stated that the consolidation was viewed as a possible further development of the "city church" idea, which has been under way at St. James' Church for some time.

The union of these two churches would make the largest parish in the diocese. Holy Trinity has 1,783 communicants and St. James' has 799, making a total of 2,582. This does not include the communicants of Holy Trinity's three chapels, Holy Trinity Memorial, the Phillips Brooks, and the Prince of Peace, nor of St. Elisabeth's Church, which is affiliated with St. James'.

St. James' Church was founded 126 years ago, and Holy Trinity eighty-four years ago. Matters of charters, endowments, and bequests will necessitate long consideration by both vestries, and after these are cleared up the merger will have to be approved by the diocesan conven-

tion next May before it can be accomplished.

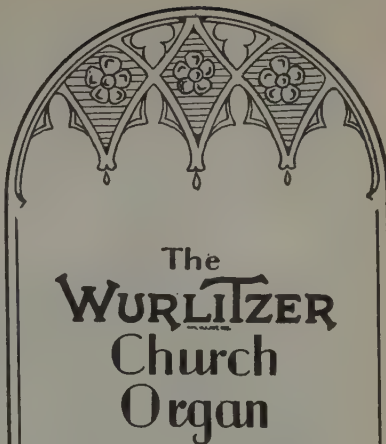
#### ST. JOHN'S, LANSDOWNE, CELEBRATES ANNIVERSARY

On St. John's Day, the patronal festival of the parish, the fiftieth anniversary of the founding of St. John the Evangelist's Church, Lansdowne, was celebrated. A feature of the anniversary was the first annual graduates' service of the junior Church, at which graduates of the Church school who were home from various colleges for Christmas participated.

St. John's began in 1881 as a mission in Lansdowne, and the first services were held in an upper room. The first missionary in charge was the Rev. N. F. Robinson, who was succeeded by the Rev. R. F. Innes. Several other clergymen served for brief periods, and when the cornerstone of the first building was laid by Bishop Whitaker in 1888, the Rev. E. Gaines Nock was officiating. The Rev. Charles H. d'Garmo succeeded him in 1892.

The Rev. Dr. William T. Manning, now Bishop of New York, was, however, the first rector to be elected, coming to Lansdowne in 1896. Under his leadership, ground was purchased for the present church building at Baltimore and Lansdowne avenues. On April 30, 1897, the mission became a parish. During this period of organization, Bishop Manning, with his executive mind, was pre-eminently an administrator even in those days.

The Rev. Dr. Lyman P. Powell, at present rector of St. Margaret's in the Bronx, New York, became second rector of the church, succeeding Dr. Manning in 1898. During his rectorship the new church was built, and the cornerstone laid on October 6, 1900. Dr. McBee, the third rector, took charge of the parish in 1904, remaining until 1922. In this period, an



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indebtedness on the church building was paid off, making possible the consecration of the church on December 1, 1918, by Bishop Rhinelander. Dr. McBee was also directly responsible for the founding of the mission at Drexel Hill, now the Church of the Incarnation, and of St. Giles' Church, Stonehurst.

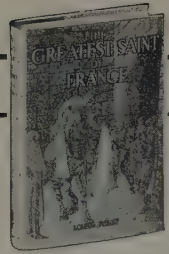
Since Dr. Tuke became rector in 1922, a new parish house has been built, a residence adjoining the church has been purchased for a rectory, and all the pews have

## NEWS NOTES

The Rev. D. Wilnot Gateson, formerly dean of the Pro-Cathedral in Bethlehem, was instituted as rector of the Church of the Saviour by Bishop Taft on Sunday, January 4th.

Over eight hundred people, including nearly two hundred clergy, attended the funeral services for the Rev. William James Cox, late rector of St. Andrew's Church, who died suddenly on January 2d. The Rev. Mr. Cox had been at St. Andrew's for over twenty years.

As a measure of economy, for the present at least, no dean will be called to succeed the Very Rev. H. St. Clair Hathaway, who has resigned his post at the Pro-Cathedral of St.



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been declared free. There are now ten parish organizations.

As a tribute to Dr. Lyman P. Powell, the second rector, a lychgate was presented in 1924 by Alexander Wilson, Jr. It is erected on ground which he had previously given, and serves as an entrance to the parish house. Dr. Powell has recently written a biography of Mrs. Eddy, founder of Christian Science.

Mary to become rector of Christ Church, Berwick. Services at the Pro-Cathedral will be in charge of the canons of the Cathedral Foundation, including eight clergymen, who will each take charge for a month at a time.

The Rt. Rev. Francis M. Taft, S.T.D., observed his seventieth birthday on Sunday, January 3d. As usual, he spent a busy Sunday, preaching and confirming in the Church of the Saviour at 11, Holy Trinity Chapel at 4, and in St. Clement's Church at 8.

ELEANOR ROBERTS HOWES.

## Long Island Forms Central Council to Correlate Programs of Its Organizations

### Overlapping Dates Prevent Many Interested Persons Attending Meetings—Other Items

The Living Church News Bureau  
Brooklyn, January 7, 1932

A MEETING WAS HELD YESTERDAY IN the diocesan house at the call of the Rt. Rev. Ernest M. Stires, D.D., Bishop of the diocese, to organize a council of diocesan organizations. The purpose is to unite and arrange the programs of the Woman's Auxiliaries, the Brotherhood of St. Andrew, the Church Club, the Church Mission of Help, the Girls' Friendly Society, the Daughters of the King, the Church Periodical Club, the various archdeacons, and departments of the Diocesan Council, the Church Charity Foundation, the House of St. Giles the Cripple, so as to avoid interference and overlapping. All present agreed with the proposal. An organization was effected, and will meet in the spring and in the fall for the purpose of integrating a diocesan program in which each society shall have recognition and pay due regard to every other society.

#### ANNUAL DINNER OF BOARD AND STAFF

The annual dinner of the board of managers and the professional staff of St. John's Hospital was held last night at the Montauk Club, in Brooklyn. The Hon. Stephen Callaghan, chairman of the executive committee, presided. In the unavoidable absence of Bishop Stires, Bishop Larned made an address. Dr. W. S. Hub-

bard, after more than thirty years' service to the hospital, was promoted from the rank of attending physician to that of attending emeritus, but will continue to act as chief of the medical service. An engrossed testimonial to Dr. Hubbard was read and presented to him. David H. Laman, treasurer of the board for nearly twenty years, was honored with a gift indicative of the appreciation and esteem of his fellow-members. Dr. G. Frank Sammis, president of the staff, and Dr. John E. Jennings, chief of the surgical service, also spoke.

#### IMPROVEMENTS AT GRACE CHURCH, RIVERHEAD

A new chancel was recently added to Grace Church, Riverhead, where the Rev. Willis B. Holcombe is rector. The old chancel was low, narrow, and shallow, with an inadequate sacristy on one side and a small organ recess on the other. The new chancel is the entire width and height of the church, and nine feet deeper than the old. A commodious sacristy and an ample organ-chamber were added, and a two-manual Lewis and Hitchcock organ installed. The open cloister which formerly connected the church and parish house has been enclosed and heated. A new slate roof has been put over the whole church, and the heating plants in rectory, parish house, and church have been renovated.

#### IN BEHALF OF HOLY COMFORTER HOUSE

The ninth annual service in behalf of the Brooklyn mission to the Jews, Holy Comforter House, will be held in the Church of the Holy Trinity, Brooklyn, on



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Sunday evening, January 24th. Bishop Stires, and Dr. John S. Conning, who is head of the Presbyterian work among the Jews, will speak.

#### PROGRESS AT NATIVITY, MINEOLA

The Mission of the Nativity, Mineola, which is in process of being organized into a parish, has \$10,000 subscribed toward a new parish house, \$7,000 of which has been paid in and is drawing interest. A chalice and paten were recently presented anonymously to this church. A sterling silver ciborium and two glass cruets were given in memory of Edward V. Trafford by his parents. Two library chairs were presented at Christmas time by the congregation to the priest-in-charge, the Rev. Dwight F. Cameron, and his wife.

#### OTHER ITEMS

The Church school of St. Andrew's parish, Brooklyn, is three times the size it was a year ago, says the rector, the Rev. Sydney Dixon. The Christmas program, both of services and entertainment, was well attended.

The Rev. C. Lawson Willard, Jr., rector of St. James' Church, Elmhurst, is to be married on Saturday afternoon to Miss Louisa Elizabeth Skelton.

The Rev. John H. Heady, of St. Thomas' Church, Farmingdale, and the Rev. N. Peterson Boyd, of St. Philip's Church, Dean street, Brooklyn, are both seriously ill in St. John's Hospital, Brooklyn.

CHAS. HENRY WEBB.

#### NORTON MEMORIAL INFIRMARY DEDICATED AT LOUISVILLE, KY.

LOUISVILLE, KY.—The John N. Norton memorial infirmary was opened for patients the first week in January. A day or two previous, the new building was open for inspection and a service of dedication held.

Almost black with age, the cornerstone of the old building had been fastened to the lobby wall, inscribed in gothic letters "Ascension Day, 1882." Records of the institution show that the infirmary idea originated with a group of young women of St. Paul's Church in 1875. By 1881 they had accumulated \$3,000 and endowments later raised the sum to \$30,000.

An added feature is the chapel on the first floor not yet opened, but it is planned to have its opening and dedication a little later. The chapel is gothic in design and will be completely furnished with various memorials, under the supervision of a committee consisting of the Rev. Messrs. Harry S. Musson, John S. Douglas, and Frank W. Hardy, chaplain of the institution.

#### MRS. BAYARD STEWART CHOSEN DELEGATE TO WAR CONFERENCE

WASHINGTON, D. C.—Mrs. Bayard Stewart, wife of the business director of St. Luke's Mission Hospital, Manila, P. I., and who is now on furlough in the United States, has been invited to attend, as a delegate, the seventh conference on the cause and cure of war. This conference is to be held in the Hall of Nations, Washington, on January 18th.

#### RECTOR OF ST. JAMES', BUFFALO, HAS ANNIVERSARY

BUFFALO, N. Y.—A special service was held at St. James' Church on the first Sunday in January to mark the thirty-fifth anniversary of the rectorship of the Rev. Charles H. Smith, D.D. The Rt. Rev. Cameron J. Davis, D.D., Bishop of the diocese preached, and the chancel was filled with priests of the diocese who came to do Dr. Smith honor.

#### CATHEDRAL IN MEXICO STILL CLOSED

MEXICO CITY, Jan. 8—Services have not yet been resumed at Christ Church Cathedral, nor have permits been granted to the American clergy to officiate at any services. At the Church of San José de Gracia, however, services are being held as usual.

#### CHURCH IN ST. PAUL ABOLISHES PEW RENT SYSTEM

ST. PAUL, MINN.—For over thirty-five years, the parish of St. John the Evangelist, St. Paul, organized in 1881 and of which the Rev. Frederick D. Butler is now the rector, has raised a considerable portion of its income by renting pews and sittings.

However, after a year of discussion, on the first Sunday in January, 1932, the pews and sittings in St. John's became free for the first time in over thirty-five years. The remarkable thing about this step in the history of the parish is the fact that about ninety-five per cent of the members of the parish who formerly rented pews or sittings added the amount of their pew rents for the year 1931 to their pledges for the year 1932. The parishioners therefore have voluntarily made it possible for the parish to carry on without the income from pew rents by adding over \$5,000 to their pledges for 1932.

#### SUCCESSOR TO ARCHBISHOP SÖDERBLOM IS APPOINTED

LONDON—A successor to the late Archbishop Söderblom, who died on July 12, 1931, has been appointed by the King of Sweden. The new Archbishop of Upsala and Primate of Sweden selected is the Rev. Dr. Erling Eiden, professor of Exegesis at the University of Lund.

LECTURING IN GREEK at the University of Athens, and in Roumanian at the University of Bucharest, interpreting Anglican Church history and thought, was but a small part of the Rev. Dr. Frank Gavin's activity last summer during his sabbatical leave from the General Theological Seminary.

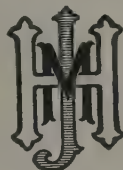
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## INSTALL LEONARD MEMORIALS IN OHIO CATHEDRAL

CLEVELAND—To the memory of the late Rt. Rev. William Andrew Leonard, D.D., fourth Bishop of Ohio, and of Mrs. Leonard, two candelabra, the gift of Bishop Leonard's niece, Miss Florence S. Sullivan of New York, were dedicated and installed by the present Bishop of Ohio, the Rt. Rev. Warren L. Rogers, D.D., recently, in Trinity Cathedral, Cleveland.



LEONARD  
MEMORIAL

The candelabra have been designed to conform to the gothic style of the Cathedral interior, and stolidly guard the gospel and epistle sides of the altar. Each candelabrum is fitted for seven wax candles. The memorial to Bishop Leonard has the figures of St. Matthew and St. Mark and at the base six shields representing the Trinity, the arms of the diocese, Bishop Leonard's own coat of arms, the inscription, and symbols taken from the diocesan arms. The memorial to Mrs. Leonard, with St. Luke and St. John on consoles around the main column, on the shields around its base, has the Sullivan coat of arms in place of the diocesan arms.

Bishop and Mrs. Leonard are buried beneath the altar in the crypt.

Edward F. Caldwell and Co., Inc., were executors of the memorials.

## RELIEF WORK IN NEW YORK CITY MISSIONS

AN EXAMPLE of what the larger City Missions are doing in these times: the City Mission in New York, last year designated by the Bishop as the Episcopal Church's relief agency in the diocese, received appeals last year from more than 9,000 persons with dependents, four-fifths of them asking charity for the first time in their lives. Many were people who had helped to support their church in the various communities. Seventy parishes referred cases to the City Mission. The Family Court refers all non-Roman and non-Jewish persons needing relief. Also, the usual demands made upon the twenty City Mission chaplains are multiplied. Part of the relief was the provision of 25,000 days of work for which emergency wages were paid.

Careful estimates indicate that the calls for help will be nearly doubled this winter.

THE BRIDAL PARTY at a recent wedding in St. Mary's Church, Honolulu, included a Hawaiian bride, a Portuguese groom, and a Japanese, Chinese, and Korean among the attendants. The bride has lived at St. Mary's Home, as pupil and teacher, for thirteen years. Her grandmother attended St. Cross School, Lahaina, one of the early schools founded by Church of England missionaries while the Islands were under native rule.

## † Necrology †

*"May they rest in peace, and may  
light perpetual shine upon them."*

### ARCHIBALD FILBY STEBBING, PRIEST

BETHANY, CONN.—The Rev. Archibald Filby Stebbing, rector of Christ Church, Bethany, and director of the Stebbing secretarial schools of New Haven, died Friday afternoon, January 1st, at Grace Hospital. He was stricken suddenly on Christmas morning and was rushed to the hospital for an emergency appendicitis operation. His condition during the next few days was thought somewhat improved, but peritonitis set in, causing his death.

Funeral services were held the following Monday morning, first at the funeral parlors in New Haven and then at Christ Church, Bethany, in which cemetery he was buried.

The Rev. Mr. Stebbing was born in St. Paul, Minn., fifty-four years ago. He is survived by his father and a sister.

### JOHN F. FENTON, PRIEST

RAHWAY, N. J.—The Rev. Dr. John F. Fenton, rector emeritus of St. Luke's Church, Metuchen, died on January 9th.

Dr. Fenton was born in England sixty-eight years ago and lived in this country since his boyhood. He was graduated from Princeton where he received his bachelor degree and later earned his Ph.D. at Columbia and also studied at the General Theological Seminary in New York. He



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was ordained deacon in 1891 and priest in 1892 by Bishop Scarborough. He was rector of Christ Church, Palmyra, N. J., from 1891 to 1895 and officiated at Trinity Church, Moorestown, N. J., from 1895 to 1898. From there he went to Metuchen, remaining there until September, 1930, when he retired.

For forty years Dr. Fenton was examining chaplain for the diocese of New Jersey.

The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, officiated at the funeral held in St. Luke's Church on January 12th.

Dr. Fenton is survived by his widow, Elizabeth B. Fenton; two sons, the Rev. Arnold Fenton of Groton, Conn., and Paul Fenton of Metuchen; a daughter, Mrs. Elizabeth Hopper.

#### HENRY P. LYMAN-WHEATON, PRIEST

NORTH BERGEN, N. J.—The Rev. Henry P. Lyman-Wheaton, 76, for more than forty years identified with activities of the Church in New Jersey, New York, and West Virginia, died here December 26th. Funeral services were held the following Wednesday at the Church of the Ascension, Jersey City.

The Rev. Mr. Lyman-Wheaton was born in England and studied at theological colleges at Oxford and Cambridge. He was received into the American Church by Bishop Doane in 1903 and was rector of Calvary Church, Cairo, N. Y., from 1903-04; at Trinity Church, Greenville, N. Y., 1904-07; St. James' Church, Ridgefield, N. J., 1907-10; assistant at St. Ann's Church, Brooklyn, N. Y.; rector of Trinity Church, Lawrenceburg, Ind.; priest-in-charge of St. Stephen's Church, Romney, W. Va. He was an author of some note and has several books and articles to his credit.

Surviving him are his widow, Mrs. Anna Lyman-Wheaton, and a son, the Rev. A. E. Lyman-Wheaton, rector of the Church of the Ascension, Jersey City.

#### HENRY NICOLL WAYNE, PRIEST

MIDDLEBURY, CONN.—The Rev. Henry Nicoll Wayne, who for a number of years died on December 27th at the home of his daughter, Mrs. Chauncey P. Goss, Jr., was rector of Trinity Church, Waterbury, in this city. On February 4th he would have celebrated his 88th birthday.

Following his graduation from the General Theological Seminary in 1872, Fr. Wayne was ordained a deacon and later priest by the Rt. Rev. Horatio Potter. His first charge was St. Peter's, Lithgow, N. Y., later going to Old Trinity in New York City. From 1874 to 1882 he was assistant at St. Paul's Church, Baltimore, Md., and then until 1891 served as rector at St. Paul's, Edgewater, Staten Island. From New York he came to Connecticut to serve until 1899 when he returned to New York until 1909. His last charge was at Trinity, Waterbury, being elected its rector emeritus.

#### GEORGE OSCAR WATTS, PRIEST

NORFOLK, VA.—The Rev. George Oscar Watts, rector of St. John's, Hampton, since May, 1927, died December 28th, after an illness of several months. He had undergone two major operations, the last on December 21st.

Funeral services were conducted from St. John's Church on December 31st, the Rt. Rev. Arthur Conover Thomson, D.D., Bishop of Southern Virginia, officiating, assisted by the Rev. A. A. Pruden and the Rev. Dr. W. K. Lloyd, chaplains. Interment was made in St. John's churchyard.

The Rev. Mr. Watts was born in Manitowoc, Wis., the son of the late Robert and Mrs. Bertha Jacob Watts. He was educated at the University of the South and at Sewanee.

Mr. Watts was a member of the diocesan executive board, a delegate to the provincial synod, and active in the work of the diocesan board of religious education. He is survived by his widow, Mrs. Albertine Page Watts; one daughter, Miss Mary Page Watts; two sisters, Mrs. L. C. Churchill of Window, Minn., and Miss Nettie Watts of Manitowoc, Wis.; one brother, Joseph Watts of Norfolk, Mass.

#### SARAH ELIZABETH GILPIN

PHILADELPHIA—Word has been received of the death of Miss Sarah Elizabeth Gilpin of this city in Bermuda, December 4, 1931.

Miss Gilpin, who made her home at Chestnut Hill, was the daughter of the late Richard Arthington Gilpin.

#### A. H. MICKLE-SALTONSTALL

EAST ORANGE, N. J.—Andrew H. Mickle-Saltonstall died suddenly on December 19, 1931, at the home of his daughter, Mrs. A. J. Grymes, Jr. He was born October 5, 1856, at Bayside, L. I.

He is survived by a widow, Susan Hunter Saltonstall, and a daughter, Mrs. A. J. Grymes, Jr.

#### NEWS IN BRIEF

CONNECTICUT—In memory of several individuals twenty parishioners presented a combined memorial, a Skinner organ, to St. James' Church, Danbury, on December 20th.—A New Haven and near vicinity reception is to be tendered the Rt. Rev. Frederick G. Budlong, D.D., new Coadjutor of the diocese, on January 21st, at the New Haven County Historical Society building.—Two rare banners have recently been hung in the Chapel of St. Paul's Church, New Haven. They are silk tapestries, in red and gold thread, depicting the Holy Family. The banners are the gift of Mrs. W. A. Grippen of Bridgeport, a member of St. Paul's, and who brought them from Spain last year.

CONNECTICUT—The original altar rail of Trinity Church, Branford, which was removed some forty years ago, has been restored by the Trinity guild and rededicated recently to the memory of Mrs. Hattie Thompson. Half of the rail had been relegated to the tower of the church, while the other half had been used in the construction of choir stalls for the Branford Point Chapel.—The Rev. George L. Barnes, who has been ill since last Easter, has resumed charge of his parish, St. Andrew's Church, Meriden.—A memorial window, given by Mrs. Alice Hine Hall in memory of her mother, was dedicated on December 20th at Christ Church, New Haven.—The new St. John's Church, Sandy Hook, was recently dedicated by the Bishop of the diocese, the Rt. Rev. E. Campion Acheson, D.D. The original building was destroyed by fire two years ago.

GEORGIA—The men's and boys' choir of St. John's Church, Savannah, broadcast carols on Christmas Eve. Preceding the midnight service, carols were played on the chimes of the church. The rector, the Rev. C. C. J. Carpenter, was the celebrant, assisted by the Rev. S. B. McGlohon, retired.—During the first week in January, a teaching mission on the Great Commission was held in St. Andrew's Church, Douglas, by the Rev. David Cady Wright, D.D., rector of Christ Church, Savannah.

MARYLAND—A lectern Bible, presented to the Church of St. Michael and All Angels, Baltimore, in memory of the late Rt. Rev. John Gardner Murray, D.D., by Mrs. Murray, was dedicated by the rector of the parish, the Rev. Don Frank Fenn, D.D., on January 6th. Bishop Murray was rector of the church from 1903 to 1909, when he was elected Coadjutor of the diocese.—The Rev. John Gibson Gantt, retired clergyman of the diocese, has sailed as chaplain on the S.S. *Franconia* for a world cruise. He left New York on January 9th and expects to be back by the last of May.

MINNESOTA—On the Sunday following Christmas, a Communion service was held in the

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state penitentiary at Stillwater, by the Rev. Thomas Dewhurst, rector of Ascension Church and priest-in-charge of the work of the Church at the prison. After the service and as the men left the temporary chapel, to each one was given a copy of the diocesan Church calendar, bearing a picture of the Rt. Rev. S. E. Keeler, D.D., Bishop Coadjutor of the diocese. These gifts were made possible by the social service department.

NEWARK—Previous to the Christmas holidays the interior of the old parish house at Christ Church, Ridgewood, was renovated and new electric fixtures, presented by Clarence C. Van Emburgh, were placed on the stage and the side walls.—The *Junior Churchman* is the title of the paper now being issued by the Church school of Christ Church, Ridgewood, the Rev. Edwin S. Carson, rector. Another interesting feature of the work now being carried on there is a Church school vestry, organized in order to permit the pupils to be represented when plans for the school are formulated, and comprising one member from each class in the junior and senior departments.—Christmas hymns were sung at Valley View Sanatorium, the institution for tubercular patients in Passaic County, by the choir of St. Mary's Church, Haledon, on the evening of December 23d. The Rev. Gordon T. Jones is rector of St. Mary's.—The Altar Society of St. John's Church, Newark, presented the rector, the Rev. J. Frederic Hamblin, with a surplice at Christmas time, and St. John's Guild presented him with a gift of gold.—Christmas presents given this year by the primary department of St. Andrew's Church school, South Orange, the Rev. F. Creswick Todd, rector, included thirty-six gifts for children in Porto Rico and \$15 for boys and girls in Haiti.

RHODE ISLAND—For the first time women were admitted as students at the Church Army Training Center, which opened here recently. Three were enrolled. Negroes are also eligible for the first time, one being enrolled. The student body numbers ten.—The Rev. Arthur M. Aucock, D.D., rector of All Saints' Memorial Church, Providence, has been reelected president of the Providence Charitable Fuel Society.—Mrs. Charles C. Binney, president of the Rhode Island branch of the Woman's Auxiliary, has asked all members to sign the petition for world disarmament as a preventive of war.

RHODE ISLAND—Bishop Perry blessed a number of memorials recently at Holy Trinity Church, Tiverton: oak choir stalls, a gift of the choir; oak pulpit and carved screen, the gift of Mrs. Henry H. Eddy in memory of her mother; an oak and wrought-iron font cover, a plaque of the Nativity, a hanging lantern, and an ambury. The ambury is the gift of Miss Jennie Wamsley of Fall River, in memory of her mother, and is designed by Cram and Ferguson.

ROCHESTER—At the Christmas Midnight Eucharist, a new sanctuary lamp executed by Gorham and Company of New York City, and bearing the inscription: "In loving memory of Julia Fisher Haywood, M.D., a beloved physician, died March 23, 1928, given by her daughter, Gladys Margaret Haywood, December 25, 1931," was blessed and placed to hang before the original altar of Christ Church, Rochester, in the old south chancel. This is the original chancel of the old church, the rest of the building being torn down when the new church was built.—The Woman's Auxiliary of the diocese will hold its primary convention in St. Luke's Church, Rochester, on January 19th. It was in this church that the organizing of the Western New York diocesan Auxiliary was held in 1881.—Two Rochester clergy will have winter vacations this year. The Rev. Samuel Tyler, D.D., rector of St. Luke's Church, has been granted a three months' leave of absence and started January 2d with his wife and daughter for Florida from which state he expects to motor west to Arizona and southern California. The Rev. George Norton, rector of St. Paul's Church, left January 9th on a three weeks' cruise on the S.S. *Reliance*, stopping at Porto Rico, Panama Canal, and Havana.—St. Andrew's Church, Rochester, received a gift of \$2,500 towards the endowment on January 1st.

WEST MISSOURI—The annual meeting of the Woman's Auxiliary of the diocese was held at St. Mary's Church, Kansas City, on Thursday, January 7th. The annual report of the treasurer showed total yearly receipts amounting to \$4,180.41. The budget and plans for the year were outlined and the study book for the year, *Building a Christian Nation*, announced. Bishop Spencer gave a short talk and stressed the need of immediate funds for the Church's work.

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# FOUR REASONS

## Why the Month of January Is a Propitious Time for Organizing a Chapter of the Brotherhood of St. Andrew

### I. IT IS A TIME WHEN NEW YEAR RESOLUTIONS ARE STILL FRESH.

There is today greater unexpressed hunger for the spiritual realities than there has been in many years. Many people are promising themselves that they will seek to give more of their time to the enduring things of life. We have been passing through a wave of materialism and many are finding that they built their houses on the sand; now they are making resolutions for a different life and higher purposes for the future. These good resolutions should be followed up and given expression. The work of the Brotherhood furnishes an opportunity for simple, practical Church work for boys and men.

### 2. IT IS A TIME FOR EMPHASIS ON THE GIVING OF SERVICE.

The parish has just passed through the Every Member Canvass, when emphasis was put on the giving of substance; now if Brotherhood Chapters are organized we can challenge the men and boys to gifts of service as well as substance.

### 3. IT GIVES TIME TO GET THE CHAPTER IN GOOD WORKING ORDER FOR THE LENTEN PROGRAM.

The Brotherhood Chapter can be "just another organization for the rector to nurse along"—or it can be his strong right arm for the spiritual work of the parish. Much will depend upon the start the Chapter gets. By beginning organization and training of the Chapter in January, the members should be a strong working unit for the Lenten Program. The Chapter should work up Church attendance, secure members for the Confirmation Class, bring persons to Baptism, bring members in for the Sunday School, organize Bible Study groups, etc., etc.

### 4. MANY MEN NOW ARE THINKING ABOUT AND DISCUSSING THE "RED MENACE" AND THE WAVE OF ATHEISM AND IRRELIGION NOW CONFRONTING US.

They will respond to a straight shoulder to shoulder talk from man to man on their duty to stand up as loyal soldiers of Christ and fulfill their baptismal vows. The Brotherhood affords them a simple and workable plan for doing this and if it is properly presented, men and boys usually respond.

For information and supplies for Brotherhood Chapter organization address:

**LEON C. PALMER**

*General Secretary Brotherhood of St. Andrew*

Church House,

202 South Nineteenth Street,

Philadelphia